

(31)

THE
M Y S T E R I E
O F
M A G I S T R A C Y
Unvailed :

O R,

GOD'S Ordinance of Magistracy asserted, cleared,
and vindicated, from Heathenish Domination,
Tyrannous and Antichristian Usurpation;
Despisers of Dignities, and Con-
temners of Authorities.

By an unworthy Servant and Subject of Jesus Christ,
the King of Saints, and Nations.

*Isa. 57. 14. Cast ye up, prepare the way; take up the stumbling blocks
out of the way of my people.*

*Isa. 5. 20. Wo unto them that call evil good, and good evil; that put
darkness for light, and light for darkness; bitter for sweet, and
sweet for bitter.*

Mat. 19. 8. But from the beginning it was not so.

*Ira. 33. 22. For the LORD is our Judge, the LORD is our Lawgiver,
the LORD is our King, he will save us.*

Ira. 9. 6. And the Government shall be upon his shoulders.

*Ira. 1. 26. And I will restore thy Judges as at first, and thy Coun-
sellors as at the beginning: afterwards thou shalt be called the City
of righteousness, the faithful City.*

LONDON, Printed in the Year, 1663.

MYSTERIE

MA GISTRY

Invited

and the other of the same kind

the

the

the

the

the

the

the

the

the



A PREFACE to the
Christian Reader.



Amongst those many Arts, by which the Man of sin hath advanced himself into the Place of God, this is none of the least, That though his whole Doctrine, and especially his Discipline, as to the Complex and Systeme of it, be but a blasphemous Innovation, yet he still retains the ancient Names, and fits them unto his very new Orders: Thus he keeps the magnificent Stile of a Church, he pretends great Reverence to the Scriptures, he calls his Officers Bishops and Deacons; and if any be so bold as to quarrel with his Ceremonies, he hides the Deformity of all, under the specious Names of Decency and Order: By which means he shews how well he deserves to be stiled Mysterie, as masking his iniquity and Satanical Depths under a Religious and holy cower, by which the unwary and ignorant are easily ensnared into his Obedience.

What is the Practice of the Popes, in Religious, that I find to have been the usage of the Roman Emperours, in Civil Affairs; who, though they did arrogate the sole Power to themselves, yet to charm and quiet the multitude, and to make them

To the Reader.

by degrees to forget their Liberty, they left them a faint shadow of it, and did preserve, saith my Author, eadem Magistratum vocabula, i. e. the same Titles of Magistrates, which they were accustomed to in their Times of a Common-wealth: In this, as well as in his Laws, and greatest part of his Government, hath the Pope made an Image of that Beast; and by retaining eadem vocabula, the old Names, he hath made his own devilish Inventions; at first to be peaceably received, and since, (so great is the power of Custome and Prejudice) in most parts of the World, to be inviolably and religiously preserved.

But that Myserie is now unveiled; and there is scarce any so ignorant, but is ready to smile at those Texts; Peter, I have prayed for thee, that thy Faith fail not; and Peter, Feed my Sheep; when he hears them applied, to support the Popes infallibility and Supremacy. Men who are willing to search the Scriptures, and find how plain and simple the stile of them is, how far removed from all Sophistry of men, who labour to wrest and torture them; cannot easily be induced to believe, that the Bishop of Rome, who is never mentioned, should be, first Peter's, and then, Christ's Successour; and not rather think that he, who sits in the Temple or Church of God, who, like God, gives new Laws, & dispenceth boldly with the old Ones: Who teach-
eth.

To the Reader.

eth the very Doctrine of Devils; which was characterized to forerun the Apostacy of the last times; who pretends to Miracles, and useth the Name of Christ, only to oppose the purity of his Worship. & to murder his Worshipers. Who considers this, cannot but acknowledg, that he, unto whom these Marks agree, is indeed that Antichrist, that Man of sin, that lawless One, whom God hath now discovered; and at last intends utterly to destroy.

But there is another Mystery, of almost as fatal and pernicious consequence as the other, which lies yet conceal'd, and that is, the Extent of the Civil Magistrates Power; who it is, to whom that Name belongs, and how far his Dominion reacheth: This being fully and impartially done, by the Author of this following Treatise, I shall not speak much to it here; but only advise the Reader to consider seriously of how infinite concernment it is, to have his Conscience settled, and the Disputes rising from hence, rightly stated: For if there be a false Magistracy, as well as a false and pretended Ministry, then it is evident, that Obedience and Subjection (I mean in point of Conscience) is as little due to the one, as Reverence and Honour is, unto the other.

In this, as I have bad my self, so I doubt not but every ingenious Reader will likewise receive satisfaction; at least this advantage must needs be gained, That those who have had thoughts of the
King.

To the Reader.

Kingdome of Christ, and lead it with bitter re-
vellers, as if it were utterly inconsistent with the
Civil peace, by perusing of this they will find their
error, and be brought to confess that there can be no
lasting and solid Peace, until that Government be
established; because the foundation of it is nothing
else but Righteousness: He that loves his Neigh-
bour as himself, who dares not wrong his own
flesh, or injure any who bears his Makers Image,
is already a Subject of Christs Kingdome; and
whoever have entertained any other Notion of it,
do not know either what they pray for, when they
say Thy Kingdome come, or what they speak
against, when they reproach and vilifie it. When
men of the earth have consulted and employed their
utmost rage, yet Christ is King indeed; and here is
laid down a brief Idea or Platform of his Govern-
ment: And happy are they, who having already
in spirit submitted unto the Empire of this King,
do wait by Faith and Patience, till he doth
accomplish the Promise of his Coming, when the
Yoke of Oppressors shall utterly be removed, and
we shall serve him without fear.

See Mark 12.
19:—34.

THE MYSTERIE OF MAGISTRACY Unvailed.

CHAP. I.

Of the Original and first Institution of Magistracy.



THE first Dominion or Rule appointed by God amongst men, was placed in the Elder Brother or First born called the Patriarch or Head of the Family. The Institution of the Patriarchal Rule, seems to be laid down, Gen. 4. 7. in Gods words to Cain concerning Abel; And unto thee shall be his desire, and thou shalt Rule over him. Therefore were the first born called the Excellency of Dignity and Power, Gen. 49. 3. A Catalogue of the Patriarchs both before The Flood and after the flood, is recorded Gen. 3. & 10. Chapters. It was to drive out of the Elders or Patriarchs that Moses and Aaron address; when they were chosen came to conduct the Israelites out of Egypt, Exo. 4. 19. A Catalogue of some of them are upon Record, Exod. 6. 14. which Eldership, or Birth-right, Esau sold his Brother Jacob, Gen. 25. 31. Heb. 12. 16. knownest to be And by vertue whereof the Patriarch Judah gave Judgement in the case of Thamar, Gen. 38. 24. Though in this time amongst the children of men in the Nations, there was another Government set

The Mystery of Magistracy unveiled.

(a) Nimrod signifies a Rebel.

(b) Cham was Noah's third son, in whom was no right of Rule, cursed also to servitude.

(c) A mighty one, or Gyrant.

(d) Hunting of men by persecutions, oppressions, and tyranny, Jer 16. 16.

(e) Openly, or without fear of God, Gen. 6. 11.

See *Ainfa*. Annotat. on Gen. 10. 8, 9, 10.

up, of which and the Author thereof we read, Gen. 10. 8, 9, 10.

And Nimrod (a) the son of Cham, the son of (b) Cham, began to be a (c) mighty one in the earth; he was a mighty (d) hunter (e) before the Lord; and the beginning of his Kingdom was Babel: Who was the first that was read of that erected Monarchical Government, which was about 120 years after the flood, the foundation of the Assyrian Monarchy, whose pattern the rest of the Nations took in their Governments (though arbitrary and oppressive in its Nature and Constitution) whereof you have an account, Judges 9. and 1 Sam. 8. In imitation of whom, the posterity of Esau set up their Kings, Gen. 36.

31. And these are the Kings that reigned in the Land of Esau, before there reigned any Kings in Israel. Though prophane Esau had in him no right of Rule, having sordidly sold the same, Gen. 25. 34. Heb. 12. 16. This was the pattern that Israel also took, when they would set up a King like the Nations, to the rejecting of God, and bringing a plague and curse upon themselves, 1 Sam. 8.

The second form of Rule and Government we read of in Scripture, were Judges and Rulers; which upon the giving of the written Law, God appointed to be the Administrators thereof, with Rules and Directions to call them into, and direct them in their trusts. The Institution of the Rule by Judges, Deut. 16. 18. Exod. 18. 21, 22. Numb. 11. 14, &c. Judges and Officers shall be made in all thy Gates, and they shall judge the People with just Judgements, Deut. 16. 18.

CHAP. II.

Of the Orders or Kinds of Rulers.

The Rulers were of two sorts, Superior and Inferior. The Superior was a Judge with a Supreme Council. The Inferior were the Judges and Officers that were appointed in every Gate or City.

1. Superior. And they shall bear the burden of the People with thee, that thou bear it not alone thy self, Numb. 11. 16, 17. Spoken of the 70. who were appointed as helps to the Judge in Government. The Judge was chief of the Council, and General of the Army, called therefore sometimes King, Deut. 33. 5. who were principally to transact in the affairs of State, to teach the People the Ordinances

Ordinances and Laws, *Exod.* 18. 20. To appoint and overſee the under Judges and Officers, *Deut.* 16. 18. *Exod.* 18. 21. To hear Appeals and judge in difficult Caſes, *Exod.* 18. 22. *Deut.* 17. 8, 9.

2. Inferiour. Such ſhall be Rulers of thouſands, hundreds, and tens, and let them judge the People at all ſeaſons; the hard cauſes they ſhall bring to thee, but the ſmaller matters they ſhall judge, *Exod.* 18. 21. 26. Which Government continued from Moſes till Samuel, about 450 years, as *Acts* 13. 20. There was no great difference betwixt a King of Gods approving, and a Judge, there being but one Law and Adminiſtration thereof to both, *Deut.* 17. 18, 19, 20.

CHAP. III.

Of the Qualifications required in the Judge or Ruler.

THE LAW of God required theſe following Qualifications and Properties in the Rulers.

1. To be wiſe, able, underſtanding men, not children, weak, ignorant, or fools.

Moreover, thou ſhalt provide of all the People able men, *Exod.* 18. 21. Take ye wiſe and underſtanding men, and I will make them Rulers, *Deut.* 1. 13. Set Magiſtrates and Judges which may judge the People, ſuch as know the Laws of thy God, *Exod.* 7. 25.

2. To be men well known among their Brethren, not aliens, or ſtrangers.

And known amongſt your Tribes, and I will make them Rulers over you. So I took the chief of your Tribes, wiſe men, and known, and made them Heads over you, *Deut.* 1. 13, 15. Two hundred and fifty Princes of the Aſſembly, famous in the Congregation, *Numb.* 16. 2. Moreover in Jeruſalem did Jehoaſaphat ſet of the chief of the Fathers of Iſrael, for the Judgement of the Lord, and for Controverſies, *2 Chron.* 19. One from amongſt thy Brethren: thou mayeſt not ſet a ſtranger over thee, *Deut.* 17. 15.

3. To be juſt men, men of truth, fearing God, and hating Covetouſneſſe, not wicked, unjuſt, falſe, deceitful, covetous, proud, oppreſſive, &c.

The Spirit of the Lord ſpoke by me, and his word was in my tongue. The Lord God of Iſrael ſaid, the Rock of Iſrael ſpake to me, That ruleth over men muſt be juſt, ruling in the fear of God,

2 Sam. 23. 2, 3. *Messengers of truth, fearing God, hating Cruelties, Exod. 18. 21.*

CHAP. IV.

Of the Electors who were to apply the foresaid Qualifications in the choice of Rulers, and the manner of Election.

THE Law of God required not onely due Qualifications in the Ruler, but an orderly call by such who had right so to do: None being to take that honour upon himself, but he that was called, Heb. 5. 4. And that, *Whoever honoured himself, his honour was nothing,* John 8. 54. Therefore to avoid ambition and usurpation on the one hand, and confusion and disorder on the other, the Lord appointed some to choose, others to confirm the persons chosen; and also something as to the manner of the choice.

1. The persons choosing, were to be their Brethren, the people over whom they were to rule, and that either in their own persons, or by their Elders and Deputies. *Take you wise men, and known amongst your Tribes, one from amongst thy Brethren: then mayest thou set a stranger over thee,* Deut. 13. 17. *Their Nobles shall be of themselves, and their Governour shall proceed from the midst of them,* Jer. 30. 21. *And the Elders of Gilead said, come and be our Captain: Then Jephthah went with the Elders, and the People made him Captain,* Judg. 11. 6, 11. *And all the men of Sechem gathered together, and made Abimelech King,* Judg. 9. 6. *And the men of Judah made David King,* 2 Sam. 2. 4. *The People made Saul King,* 1 Sam. 11. 15. *Not, but whom God and this people, and all the men of Israel choose, his will I be, and with him will I abide,* 2 Sam. 16. 18. Which whole some order when any went to invert, and to thrust themselves upon a people, and by fraud or force to usurp the rule, they became Tyrants, and were said to take to themselves horns by their own strength, Amos 6. 13. and to possess that which was not theirs.

2. The manner of their elections were sometimes by vote, mostly by lot, wherein the Lord also was called into the choice, which was much their way of decision in all doubtful cases, *Numb. 17. Numb.*

33. 54. *Ios. 7. 14.* The 70 Elders were so chosen, *Elders* and *Medad* were of them that were written, *Numb. 11. 26.* *Saul* was chosen by lot, though anointed before, *1 Sam. 10. 1, &c.*

CHAP. V.

Of the Dignity of the Office.

THAT this Ordinance of God might work more effectually to the holy ends he had design'd it, he was pleased to stamp his Image and Superscription upon it, as appears by the Titles following, *Viz.*

1. From their administering in Gods Ordinance, call'd *Gods Ministers.*

He is the Minister of God to thee for good. He is the Minister of God, a Revenger to execute wrath upon him that doth evil, Rom. 13. 4. They are Gods Ministers attending continually upon this very thing, vers. 6.

2. From their declaring Gods Word upon the Throne, & distributing Gods Attributes of Judgement, Justice, and Mercy, call'd *Gods.*

Thou shalt not revile the Gods, nor curse the Ruler of thy People, Exod. 22. 28. Is it not written in your Law, I said you are Gods? If he call'd them Gods to whom the Word of God came? John 10. 34, 35. God standeth in the Congregation of the Mighty, and judgeth amongst the Gods, Psal. 82. 1. I have said you are Gods, and all of you children of the Most High, Psal. 82. 6 Therefore the Rulers Throne is call'd Gods Throne: And Solomon sat upon the Throne of the Lord, 1 Chron. 29. 23. And the Judgement is the Judgement of God, Deut. 1. 17. And Jehoshaphat said to the Judges, Take heed what you do, for you judge not for man, but for the Lord, who is with you in the Judgement, 2 Chron. 19. 6. And he set the chief of the Fathers for the Judgement of the Lord, vers. 8. Therefore it was said that they that resisted Gods Rulers, resisted God, Rom. 13. 2. Numb. 16. 11.

CHAP. | VI.

Of the Rulers Duty to enable him to the Office.

1. **T**O read and converse much in the Book of the Law.
And it shall be when he sitteth upon the Throne, that he shall write him a Copy of this Law in a Book, and it shall be with him, and he shall read therein all the dayes of his life, that he may learn to fear the Lord his God, to keep all the words of this Law, and these Statutes, to do them, that his heart be not lifted up above his Brethren, and that he turn not aside from the Commandements, to the right hand or to the left, Deut. 17. 18, 19, 20. Set Magistrates and Judges which may judge all the People, such as know the Laws of thy God, Ezra 7. 25. And they brought forth the Kings son, and put the Crown upon his head, and gave him the Testimony, 2 Kings 11. 12. Therefore David was said to prevent the dawning of the morning, (Psa. 119. 147, 148.) and night watches, that he might meditate in the Law. He called it, The rejoycing of his heart, vers. 111. His portion and inheritance for ever; which he loved above gold, yea more than much fine gold, vers. 137. and that his heart stood in awe of the word, and did not forget the Law, vers. 169. And therefore it was said, He had more understanding than his Teachers, or the Ancients, vers. 99, 100. The Holy Scriptures being able to make wise, and throughly to furnish to every good work.

2. To wait upon God for the spirit of Rule and Government, which was promised and given to Rulers.

And I will take the spirit which is upon thee, and put upon them, and they shall bear the burden with thee: And he took of the spirit that was upon him, and gave it to the 70. And when the spirit rested upon them, they prophesied, Numb. 11. 17. 27. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit; and lay thy hand upon him: And thou shalt put some of thine honour upon him, that all the Congregation of the Children of Israel may be obedient, Numb. 27. 18, 20, 21. And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him, and the Children of Israel hearkened unto him, Deut. 34. 9. And the Spirit of the Lord came upon Othniel, and he judged Israel, and went out to war, Judg. 3. 9, 10. And the Spirit of the Lord came mightily

mightily upon Samſon, Judg. 14. 6. And all Iſrael from Dan to Beerſheba knew that Sammel was eſtabliſhed, 1 Sam. 3. 20. And the Spirit of the Lord will come upon thee, and thou ſhalt be turned into another man. And it was ſo, that having turned his back, God gave him another heart. And the Spirit of God came upon him, and he prophesied amongſt them, 1 Sam. 10. 6, 9, 10. And the Spirit of the Lord came upon David from that day forward; but the Spirit of the Lord departed from Saul, &c. 1 Sam. 16. 13, 14. And a ſpirit of Judgement to him that ſiteth in Judgement, Iſa. 28. 5, 6.

CHAP. VII.

Of the Rulers Duty (in general) in the diſcharge of his truſt, wherein Government principally conſiſts.

1. **T**O encourage the good and vertuous. For Rulers are not a terror to the good worke, but to the evill: Wilt thou not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame, Rom. 13. 3. He that loveth pureneſſe of heart, for the grace of his lips, the King ſhall be his friend, Prov. 22. 11. Righteous lips are the delight of Kings, and they love him that ſpeaketh right, Pro. 16. 11. Or unto Governours, as unto them that are ſent by him for the puniſhment of evill-doers, and the praiſe of them that do well, 1 Pet. 2. 14.

2. To ſuppreſſe and puniſh the evill-doer. I put on Righteouſneſſe, and it clothed me: my Judgement was a Robe, and a Diadem, Job 29. 14. And if there come a controverſie betwixt man, and they come to Judgement, thou ſhalt thou juſtifie the righteous, and condemn the wicked, Deut. 25. 1. But if thou doſt that which is evill, be afraid, for he beareth not the Sword in vain: For he is a Miniſter of God; a Revenger to execute wrath upon him that doth evill, Rom. 13. 4. A wiſe King ſcattereth the wicked, and bringeth the wheel over him, Pro. 20. 26. A King ſitting in the Throne of Judgement, ſcattereth away all evill with his eyes, Pro. 20. 8. And I brake the jaws of the wicked, and pluckt the ſpoyle out of his teeth, Job 29. 17. Keep ye far from a falſe matter, and the innocent and the righteous ſay thou not, for I will not juſtifie the wicked, Exod. 23. 7. He that juſtifieth the wicked, and he that condemneth the juſt, are both an abomination to the Lord, Prov. 17. 15. Theſe things alſo belong to the wiſe; It is not good to have re-

ſpect

The Myſterie of Magiſtracy unveiled.

ſpeet to perſons in judgement. He that ſaith to the wicked, thou art righteous, him ſhall the people curſe, Nations ſhall abhor him; but unto them that rebuke him, ſhall be delight, and a good bleſſing ſhall come upon them, Prov. 24. 23, 24, 25.

CHAP. VIII.

Of the Rulers Duty in particular, as to the manner of the Diſcharge of his Truſt: viz.

1. **C**ouragiously in the fear of God. Thus ſhalt thou do in the fear of the Lord, faithfully, and with a perfect heart, Deale couragiously, and the Lord ſhall be with you, 2 Chron. 19. 11. Ye ſhall not be afraid of the face of man: for the judgement is Gods, Deut. 1. 17.

2. Juſtly and Righteouſly. Wherefore let the fear of the Lord be upon you, take heed, and do it: for there is no iniquity with the Lord, nor reſpect of perſons, nor taking of gifts, 2 Chron. 19. 7. Judges and Officers ſhalt thou make in all thy Gates, and they ſhall judg the people with juſt Judgement, Deut. 16. 18. That which is altogether juſt ſhalt thou do, Verſ. 20. Hear the cauſes between your Brethren, and judg righteouſly between every man and his Brother, and the ſtranger that is with him, Deut. 1. 16. You ſhall do no unrighteouſneſſe in judgement, in mete-yard, weight, or meaſure. Juſt ballances, weights, and meaſures, a juſt Ephah and Hin ſhalt thou have, Levit. 19. 35, 36. I put on righteouſneſſe, and it cloathed me: my Judgement was a Robe and a Diadem, Job. 29. 14. Not perverts Judgement, Deut. 24. 17. nor wreſt it, Exod. 23. 6. Deut. 16. 19, 20.

3. Impartially. Thou ſhalt do no unrighteouſneſſe in judgement, nor reſpect the perſon of the poor, nor honour the perſon of the mighty; but in righteouſneſſe ſhalt thou judg thy neighbour, Levit. 19. 15. Thou ſhalt not reſpect perſons in judgement, but you ſhall hear the ſmall as well as the great, you ſhall not be afraid of the face of man; for the Judgement is Gods, Deut. 1. 17. God accepteth not the perſons of Princes, nor regardeth the rich, John 34. 19.

4. Mercifully. Mercy and Truth preſerves the King, and his Throne is upheld by mercy, (Prov. 20. 28.) And therefore David ſaid, He would ſing of mercy and judgement, Pſal. 101. 1. Deſend the poor and the fatherleſſe, do juſtice to the afflicted and needy, Pſal. 82. 3.

The

The King's ſtrength doth love judgement, thou doſt eſtabliſh equity, thou executeſt judgement & righteousneſs in Jacob, *Pſ. 99. 4.* Forbear not to deliver them that are drawn unto death, and thoſe that are ready to be ſlain, *Pro. 24. 11.* He judged the Cauſe of the poor and meedy, then it was well with him; was not this to know me? ſaith the Lord, *Jer. 22. 16.* I delivered the poor that cryed, and the fatherleſſe, and him that had no helper. The bleſſing of him that was ready to periſh, came upon me; and I cauſed the widows heart to ſing for joy. I was eyes to the blind, and feet was I to the lame, I was a father to the poor, and the cauſe which I knew not, I ſearched out, *Job 29. 12, 13, 15, 16.*

5. Equitably. All things whatſoever that you would that men ſhould do unto you, do the ſame unto them; for this is the Law and the Prophets, *Matth. 7. 12.* Our Law judges no man before it hear him, and know what he doth, *John 7. 51.* For all manner of treſpaſſe, whether it be for Ox or for Aſſe, for Sheep, for Raiment, or for any manner of loſt thing which another challengeth to be his, the Cauſe of both parties ſhall come before the Judges, &c. If a man deliver unto his neighbour an Ox or an Aſſe, &c. and it dye, and be hurt or driven away, no man ſeeing it; then ſhall an Oath of the Lord be between both parties, *Exod. 22. 9, 10, 11.* The Cauſe which I knew not, I ſearched out, *Job 29. 16.*

6. Truly. One witneſſe ſhall not riſe up againſt a man for any iniquity, or for any ſin that he ſinneſh; at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall every word be eſtabliſhed, *Deut. 19. 15.* At the mouth of two or three witneſſes ſhall he that is worthy of death be put to death, but at the mouth of one witneſſe, he ſhall not be put to death; the hands of the witneſſes ſhall be firſt upon him to put him to death, *Deut. 17. 6.*

7. Warrantably according to Law, not arbitrarily. According to the ſentence of the Law, and according to the judgement they ſhall tell thee, ſhalt thou do. Thou ſhalt not turn aſide from the Commandement to the right hand, or to the left, *Deut. 17. 11, 20.*

8. Uncorruptly, with-holding the hands from Bribes. And thou ſhalt take no gift, for a gift blindeth the eyes, and perverteth the words of the Righteous, *Exod. 23. 8.* Thou ſhalt not reſpect perſons, nor take a gift, for it blindeth the eyes, *Deut. 16. 19.* The King by judgement eſtabliſheth the Land, but he that receiveth gifts overthroweth it, *Prov. 29. 4.* Her Rulers with ſhame do love, Give ye, *Hof. 4. 18.* Thy Princes are rebellious, and companions of Thieves; every one loveth gifts, and followeth after rewards; therefore thou ſhalt

The Mystery of Magistracy unveiled.

the Lord, the Lord of Hosts, the Mighty One of Israel, ah I will use me of my adversaries; and I will take vengeance of mine enemies, Isa. 1. 23. I will visit them who justify the wicked for reward, and take away the righteousness of the Righteous from him, Isa. 5. 23. First shall consume the Tabernacle of Bribery, Job 15. 34. And Samuels two sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgement, 1 Sam. 8. 3. They afflict the just, they take a bribe, and turn aside the poor in the Gate, from their Right, Amos 5. 12. He that despiseth the gain of oppression, and shaketh his hands from the holding of bribes, he shall dwell on high, Isa. 33. 15.

9. Humbly. And he shall read in the Law all the dayes of his life, that he may learn to fear the Lord his God, &c. That his heart be not lifted up above his Brethren, Deut. 17. 19, 20. Shalt thou reign because thou clovest thy self in Cedar? did not thy father eat and drink, and do justice and judgement, and then it was well with him? Jer. 22. 15. But he shall not multiply Horses, nor Mules unto himself, Deut. 17. 16, 17. And I will punish the Princes, and Kings children, and all that are clothed with strange apparel, Zeph. 1. 8. And the King said, Is not this great Babylon that I have built for the house of the Kingdom, by the might of my Power, and for the Honour of my Majesty? Whilst the word was in his mouth, the voice came from Heaven against him, and he was driven from man, and did eat grass as the Oxen, Dan. 4. 30, 31. Now I Nebuchadnezzar praise and extol the King of Heaven, all whose works are truth, and his ways judgement, and those that walk in pride he is able to abase, ver. 37. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his Kingly Throne, and they took his glory from him: And thou his son hast not humbled thy heart, though thou knowest all this, Daniel 5. 20, 22. And Herod was arrayed in Royal apparel, and sitting upon his Throne made an Oration; and the people gave a shout, saying, It is the voice of a God, and not of a man, and immediately the Angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the Ghost, Acts 12. 21, 22, 23.

10. To stand far off from violence and oppression. Woe to them that devise iniquity, and work evil upon their Beds; when the morning is come, they practice it, because it is in the power of their hands: And they covet fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, a man and his heritage,

Mic.

The Myſterie of Magiſtracy unveiled.

11

Mic. 2. 1, 2. *Thou ſaith the Lord, execute judgement, ſhow mercy and compaſſion every man to his brother; oppreſſe not the widow, nor the fatherleſſe, the ſtranger, nor the poor, Zech. 7. 9, 10. I have not taken one Aſſe from them, neither have I hurt one of them, Numb. 16.*

15. *Behold, here I am, witneſſe againſt me this day before the Lord: whoſe Ox or Aſſe have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received any bribe to blind my eyes? I will reſtore it, 1 Sam. 12. 3.*

And they ſaid, thou haſt not defrauded nor oppreſſed us, nor taken ought of any mans hand, verſ. 4. Rob not the poor becauſe he is poor, neither oppreſſe the afflicted in the Gate, Prov. 22. 22. Hear this word ye King of Baſhan, which oppreſſe the poor, and cruſh the needy: the Lord hath ſworn by his holineſſe, that he will take you away with hooks, and your poſterity with ſiſh-hooks, Amos 4. 1, 2.

The Prince that wanteth underſtanding, is a great oppreſſor, &c. but he that hateth covetouſneſſe ſhall prolong his dayes, Prov. 28. 16.

The Lord by the Prophet Samuel ſet the oppreſſion of the Kings of the Nations, as an argument to deterre them from that Government, 1 Sam. 8. I will be a ſwift witneſſe againſt them that oppreſſe the hireling, widow, and fatherleſſe, and turn aside the ſtranger from his right, Mal. 3. 5. They are Gods ſervants for good, not hurt, Rom.

13. 4.

11. To attend diligently and conſtantly upon his truſt. And let them judge the People at all ſeaſons, Exod. 18. 22. He that ruleth, with diligence, Rom. 12. 8. For this cauſe pay we tribute alſo, for they are Gods Miniſters, attending continually upon this very thing, Chap.

13. 6.

CHAP. IX.

Of the Peoples Duty to their Magiſtrates, in the Rules following.

1. **T**O yield ſubjection and obedience to them, with reverence and fear. *Let every ſoul be ſubject to the higher Powers, for there is no Power but of God: the Powers that be, are ordained of God, Rom. 13. 1. He is the Miniſter of God, a Revenger to execute wrath upon him that doth evil; wherefore you muſt needs be ſubject, not only for wrath, but Conſcience ſake, verſ. 4. Put them in mind to be ſubject to Principalities and Powers, as they Magiſtrates, to be ready to*

The Myserie of Magistracy unveiled.

every good work, Titus 3. 1. Submit your selves to every Ordinance of man for the Lords sake, &c. For so is the will of God, that such well doing we put to silence the ignorance of ungodly men. Fear God, hono^r the King, 1 Pet. 2. 13, 14, 15, 17.

2. To pay them Tribute. For this cause pay you Tribute also, for they are Gods Ministers, attending continually upon this very thing, Rom. 13. 6. Render therefore to all their dues; Tribute, to whom Tribute; Custome, to whom Custome; fear, to whom fear; honour, to whom honour, Rom. 13. 7.

3. To pray and give thanks for them. I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men, for Kings, and all that are in Authority, that we may lead a quiet, and peaceable life, in godlinesse and honesty; for this is good, and acceptable in the sight of God our Saviour, 1 Tim. 2. 1, 2, 3.

4. Not to curie, revile, or speak evil of the Ruler. Thou shalt not speak evil of the Ruler of thy People, Acts 23. 5. Thou shalt not revile the Gods, nor speak evil of the Rulers of thy People, Exod. 22. 28. Curse not the King, no not in thy heart, and curse not the Rich in thy hid Chamber; for a Bird of the aire shall carry the voice, and that which hath wings shall tell the matter, Eccles. 10. 20. Likewise also these filthy dreamers defile the flesh, despise Dominion, and speak evil of Dignities, Jude 8. But chiefly them that walk after the flesh; in the lusts of uncleannesse, and despise Government, presumptuous are they, self-will'd; they are not afraid to speak evil of Dignities: whereas Angels which are great in Power, bring not railing accusations against them before the Lord, 2 Pet. 2. 10, 11. Thou knowest all the wickednesse thy heart is privy to, that thou didst to David my father; therefore the Lord shall return thy wickednesse upon thy own head, 1 Kings 2. 44. Miriam for her unfeemly carriage to Moses, was struck Leporous, and thrust out of the Camp seaven dayes, Numb. 12. 15. vers. 20. to the end.

5. Not to be stubborn, disobedient, or presumptuous towards them. According to the sentence of the Law, which they shall teach thee? and according to the judgement that they shall tell thee, thou shalt do; thou shalt not decline to the right hand, nor to the left: and the man that will do presumptuously, that will not hearken to the Judge, even that man shall dye; and thou shalt put away the evil from you: And all the people shall hear, and fear, and do no more presumptuously, Deut. 17. 11, 12, 13. And whosoever will not do the Law of God, let judgement be speedily executed upon him, whether

to death, baniſhment, or conſeſcation, Ezra 7: 26. But the ſoul that doth preſumptuouſly (whether he be born in the Land, or a ſtranger) the ſame reproacheth the Lord, and that ſoul ſhall be cut off from among the people, Numb. 15. 30.

6. Not ſeditious or rebellious againſt them. Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt, ſhall receive to themſelves damnation, Rom. 13. 2. Korah and his company roſe up againſt Moſes, &c. and gathered themſelves together againſt him, &c. and ſaid, Thou take too much upon you, &c. Num. 16. 1, 2, 3. And it came to paſſe as he had made an end of ſpeaking. That the ground clave aſunder that was under them, and the earth opened her mouth, and ſwallowed them up, and their houſes, and all that pertained unto them went down alive into the pit, &c. verſ. 31, 32, 33. which are propoſed as an Example of vengeance, Jude 11.

CHAP. X.

Of the great bleſſing righteous Rulers are to a People; held out in the Characters and Reſemblances following.

1. **F**ROM the Comfort and Bleſſing that attends them, compared to the morning light, and fruitful ſhowres of Rain. He that Ruleth over men, muſt be juſt, Ruling in the fear of the Lord: And he ſhall be as the light of the Morning, without Clouds; as the tender Graſſe, ſpringing out of the Earth by clear ſhining after Rain, 2 Sam. 23. 25 3, 4. And they waited for me, as the rain; and they opened their Mouth wide, as for the latter rain, Job 29. 23. He ſhall judge the poor of the People, and ſave the children of the needy, and ſubdue the oppreſſor: He ſhall come down like the Raine upon the mown Graſſe, and as the ſhowres that water the earth, Pſal. 72. 4. verſ. 6.

2. From their repreſenting God in his Attributes, called Gods. Is it not written in your Law, I ſaid you are Gods? If he called them Gods unto whom the word of the Lord came, and the Scripture cannot be broken, &c. John 10. 34, 35. Thou ſhalt not revile the Gods, nor ſpeak evil of the Ruler of thy People, Exod. 22. 28.

3. From their paternal love and regard to the People, called Fathers. And Kings ſhall be thy Nurſing-Fathers, and Queens thy

thy Nursing-Mothers, *Iſa.* 49. 23. *Untill I Deborah aroſe, I aroſe a Mother in Iſrael,* *Judges* 5. 7. Therefore *Chriſt Jeſus* in his Kingly Government, called *The Everlaſting Father*, *Iſa.* 9. 6. *And he hath made me a Father to Pharaoh, and a Ruler throughout all the Land,* *Gen.* 45. 8.

4. From their Paſtoral care of leading, feeding, and proteſting his people, called Shepherds. *He choſe David his Servant, and took him from the Sheep-folds, from following the Ewe great with young; he brought him to feed Jacob his People, and Iſrael his Inheritance; ſo he fed them according to the integrity of his heart, and guided them by the ſkilfulneſſe of his hands,* *Pſal.* 78. 70, 71, 72. *Spake I a word to any of the Judges of Iſrael, whom I commanded to feed my People?* *1 Chron.* 17. 6. *Chriſts Kingly Rule* therefore held forth under this term, *He ſhall feed his Flock like a Shepherd, he ſhall gather the Lambs with his Arms, and carry them in his Boſom, and ſhall gently lead thoſe that are with young,* *Iſa.* 40. 11. *And I will ſet up one Shepherd over them; and he ſhall feed them, even my Servant David, he ſhall feed them, and be their Shepherd: I the Lord will be their God, and my ſervant David a Prince amongſt them,* *Ezek.* 34. 23, 24. *And David my ſervants ſhall be King over them, and they all ſhall have one Shepherd,* *Ezek.* 37. 24.

5. From their natural care to prevent and allay diſtempers that may ariſe to annoy their peace, called Phyſicians. *Then ſhall a man take hold of his Brother, ſaying, thou haſt cloathing, be thou our Ruler; in that day he ſhall ſwear, ſaying, I will not be a Healer, make me not a Ruler over the People,* *Iſa.* 3. 6, 7.

6. From their protection and ſhelter, that by their wiſe conduct they extend to the People, called Shields. *The Princes of the People are gathered together, &c. For the Shields of the Earth belong unto God,* *Pſal.* 47. 9. *So Hoſ.* 4. 18. *And when the Lord raiſed them up Judges, then the Lord was with the Judge, & delivered them out of the hand of their enemies, all the dayes of the Judge,* *Judg.* 2. 18. Therefore *Joſiah*, that good King, is ſaid to be the breath of their Noſtrils, *Lam.* 4. 20. And of *David*, *But now thou art worth ten thouſand of us; therefore now it is better that thou ſuccour us out of the City,* *2 Sam.* 18. 3. *And that man ſhall be a hiding place from the wind, and a covert from the tempeſt,* *Iſa.* 32. 2.

CHAP. XI.

Of the promised Blessing that is to attend the latter dayes in a Righteous Rule and Ruler.

IN restoring the Law to its Primitive lustre and glory. The Lord is well pleased for his Righteousnesse sake, he will magnifie the Law, and make it honourable: who among you will give ear to this? who will hearken, and hear for the time to come? Isa. 42. 21, 23. And many Nations shall come, and say, Come, and let us go up to the Mount of the Lord, and to the house of the God of Jacob, and he will teach us of his wayes, and we will walk in his pathes; for the Law shall go forth of Zion, and the word of the Lord from Jerusalem, Mic. 4. 2. Remember the Law of Moses, Mal. 4. 4.

2. In restoring Judges as at first; as in the best times, whether of Moses, or of David, and Solomon. And I will restore thy Judges as at first, and thy Counsellors as at the beginning: Afterward thou shalt be called the City of righteousness, the faithful City, Isa. 1. 26. I will also make thy Officers, peace, and thine Exaltors, righteousness, Isa. 60. 17. And their Nobles shall be of themselves; and their Governours shall proceed from the midst of them, Jer. 30. 21. And my Princes shall no more oppress my people, Ezek. 45. 8. And no oppressor shall passe through them any more, Zech. 9. 8.

But before we proceed to the next Head, take here a passage out of one Ferrarius a Commentator upon Isa. 1. 26. which Providence hath brought to my hand, not unreasonable thy perusal.

Isa. 1. 26. And I will restore thy Judges as at the first, and thy Counsellors as at the beginning, &c.

Upon these words Ferrarius a Commentator, lately set out by publick Authority, hath this Observation, — “What is this, saith he, at the first, and at the beginning? That is, anciently, of old; meaning such as Moses, Joshua, Samuel, and the like; for those were properly called Judges, & under them the Common-wealth was much better governed, than under Kings, except David, and the beginning of Solomon: For those words of the people were displeasing unto the Lord, when they said, Give us a King: We must therefore note, that anciently those were called Judges, who had not Regal Power,

The Myſterie of Magiſtracy unveiled.

"ſo as by their own Authority, to raiſe Taxes, to leavy Souldiers, to
 "preſſe Servants, and the like, which they can do who have ſupream
 "and abſolute Dominion: But *Judges* then, were only the Aſſertors
 "and Defenders of the publick Liberty; for when the people were
 "oppreſſed by their enemies, God preſently raiſed up ſome man who
 "ſhould ſet them free, and recover their Liberty for them. To this
 "we may add, that their power was not tranſmitted to their poſterity,
 "like that of Kings, but out of what Family and Tribe he pleaſed, God
 "choſe one to be a *Judge*: And therefore when the people did de-
 "mand a King of *Samuel*, and would be contented with *Judges* no
 "longer, God answered him, *They have not rejected thee, but they*
 "*have rejected me, that I ſhould not reign over them*: intimating
 "that in the time of the *Judges*, God himſelf reigned; not as the
 "Kings of this world do uſe to do, who moved by Pride and Ambiti-
 "on, as if they were Lords, do rule their Subjects after their own will,
 "and by military Forces, and a pompous Train of Attendants, doe
 "over-awe their Kingdoms: whereas God himſelf did govern his
 "people by theſe *Judges*; who being filled with the holy Spirit,
 "abode in their own Houſes, and built no Cities, nor Caſtles, nor
 "ſtately Palaces for themſelves, nor deſired the empty Glory, and
 "vain ſplendour of a Court; and therefore *Abimelech*, who that he
 "might have ſupream Dominion, did hire Souldiers, and keep a
 "Guard; and ſet himſelf forth with an unwonted kind of Magnifi-
 "cence, he is in Scripture ſtil'd a King, *Judg. 9*. But *Gideon* did
 "clean otherwiſe, who when the people offered him, that he ſhould
 "be their King, and his Son after him, answered, *I will not rule over*
 "*you, nor ſhall my Son: The Lord ſhall rule over you*. Therefore it is
 "obſervable, that the Lord here doth not ſay, he will reſtore their Prin-
 "ces, and their Lords, but, *their Judges and Counſellours*, who ſhould
 "govern the Common-wealth with greater mercy and mildneſs.
 "Again, it is obſervable, when *Judges and Counſellours* are thus re-
 "ſtor'd, then it is ſaid, *the City ſhall be called the faithful City, the Ci-*
 "*ty of Righteouſneſs*. It is good Magiſtrates that make a City good;
 "for ſuch is the nature of humane frailty, that, without the inſpecti-
 "on of another, it cannot be contained in its duty: And thoſe who
 "thus can reſtrain and govern a people, are only given by God, who
 "when he is angry with a people, *gives children to be their Princes,*
 "*and Raves to rule over them*, childiſh, effeminate, and fooliſh men;
 "who being unſkilled in the Arts of Government, ſuffer their people
 "to deſtroy each other by Luxury, and Oppreſſion — *Iſa. 3. 4, 5.*
 Thus

Thus far *Forerunners*, among the *Critical Writers* upon *Isaiah*: which may be left to the Reader without a Comment; for if the mere force and evidence of Truth could make a *Jesuite* and a *Spaniard* speak thus much, it is evident that Gospel times, for which that Prophecy was calculated, doe require another kind of *Magistracy*, than as yet the world hath been happy with: for the fulfilling of which promise it is the Saints duty daily to pray.

3. In restoring Peace, Judgement, Justice, and Righteousness. For unto us a child is born, unto us a son is given, and the Government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace: Of the increase of his Government, and Peace, there shall be no end, upon the Throne of David, and upon his Kingdom, to order and to establish it with judgment and with justice, from henceforth and for ever: The zeal of the Lord of Hosts will perform this, Isa. 9. 6, 7. And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his Root: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord: And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, nor remove after the bearing of his ears: But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: And righteousness shall be the girdle of his Loins, and faithfulness the girdle of his Reins: The wolf also shall dwell with the Lamb, &c. They shall not hurt, nor destroy in all my holy Mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea, Isa. 11. 1, 2, 3, 4, 5, 6, 9. Give the King thy Judgment, O God, and thy righteousness to the King's son. He shall judge thy people with righteousness, and thy poor with judgment. The Mountains shall bring peace unto the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and break in pieces the Oppressor, &c. In his days shall the righteous flourish, and abundance of peace, so long as the Moon endureth, Psal. 72. 1, 2, 3, 4, 7. For thus saith the Lord, Behold, I will extend peace to her like a River, &c. Isa. 66. 12. And wisdom and knowledge shall be the stability of thy Times, Chap. 33. 6.

CHAP. XII.

Of the Judgment and Curſe attending no Rule;
or an evil Ruler.

1. **T**HE evil of Anarchy, where no Rule is. In thoſe dayes there was no King in Iſrael; but every man did that which was right in his own eye, Jug. 17. 6. And behold the Lord doth take away the ſtaff and the ſlay, the Mighty man, and the man of War, the Judge and the Prophet, the Prudent and the Ancient, &c. And give children to be their Princes, and Babes to rule over them. And the people ſhall be oppreſſed every one by another, and every one by his neighbour; the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable, Iſa. 3. 1, 2, 3, 4, 5. The wicked devoureth the man that is more righteous than he: And thou makeſt man as the Fiſhes of the Sea, and as the creeping things that have no Ruler, Hab. 1. 13.

2. The evil and judgement of weak Rulers. And I will give children to be their Princes, and babes to Rule over them, Iſa. 3. 4. Wo's unto thee O Land, when thy King is a Child, and thy Princes eat in the Morning, Eccleſ. 10. 16. Better is a poor and wiſe child, than an old and fooliſh King, who will no more be admoniſhed, Eccleſ. 4. 13. For out of Priſon he cometh to reign, whereas he that is born in his Kingdom becometh poor, verſ. 14. As for my people, children are their oppreſſors, and women rule over them, Iſa. 3. 12.

3. The evil and curſe of wicked Rulers; who inſtead of ſuppreſſing unrighteouſneſſe, and executing vengeance upon the evil doer, are found themſelves, either

1. Drunkards, Unclean, Deceitful, Prophane, Idolaters, Oppreſſing, Bloody, and Blaſphemous perſons. They make the King glad with their wickedneſſe, and their Princes with their lies, Hoſ. 7. 3. In the day of our King, the Princes have made him ſick with Baſils of Wine, Verſ. 5. Shall the Throne of iniquity have fellowſhip with thee, which frameth miſchief by a Liar? they gather themſelves together, againſt the ſoul of the Righteous, and condemn the innocent blood, Plal. 94. 10, 21. Her Princes in the miſt thereof, are like wolves, ravening the prey, to ſhed blood, and to deſtroy ſouls, to get diſhoneſt gain, Ezek. 22. 27. That have turned Judgement to Gall, and the fruit of Right

Right into Hemlock, Amos 6. 12. Hear this ye King of Bashan, that are in the Mount of Samaria, which oppress the poor, and crush the needy, Amos 4. 1. They that Rule over them make them to howl, saith the Lord, and my name continually every day is blasphemed, Isa. 52. 5. Thy Princes are rebellious companions of Theeves; every one loveth gifts, and followeth after rewards; they judge not the fatherlesse, neither doth the cause of the widow come before them, Isa. 1. 23. That sell the Righteous for Silver, and the poor for a pair of Shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek, Amos 2. 6.

2. Or Protectors, Incouragers, or Favourers of such. The wicked walk on every side, when the vilest men are exalted, Psal. 12. 8. If a Ruler hearken to Lyes, all his servants are wicked, Prov. 29. 12. Not onely do do the same, but have pleasure in them that do them, Rom. 1. 32. Who instead of being like Fathers, Shepherds, Shields, &c. are compared by the Holy Spirit to the unclean ravenous Beasts and Creatures following, viz.

1. To Lyons. As a roaring Lyon, and a raging Bear, so is a wicked Ruler over the poor people, Prov. 28. 15. And I was delivered out of the mouth of the Lyon, 2 Tim. 4. 17. Her Princes with in her are roaring Lyons, Zeph. 3. 3.

2. To Bears. As a raging Bear, so is a wicked Ruler, Prov. 28. 15. And behold another, a second like to a Bear, Dan. 7. 5. with 17.

3. To Bulls. Many Bulls have compassed me, strong Bulls of Bashan have beset me, Psal. 22. 12. Hear this word ye King of Bashan, in the Mount of Samaria, which oppress the poor, which crush the needy, &c. Amos 4. 1.

4. To Dragons. Art thou not he that hath cut Rahab, and wounded the Dragon, Isa. 51. 9. viz. Pharaoh, Ezek. 29. 3, 4. He hath swallowed me up like a Dragon, viz. Nebuchadnezzar, Jer. 51. 34. And behold a great Red Dragon, Rev. 12. 3.

5. To Serpents. In that day, the Lord with his great, sore, and strong Sword, shall punish Leviathan, that piercing Serpent, even Leviathan, that crooked Serpent, and slay the Dragon in the Sea, Isa. 27. 1.

6. To Leopards. And lo another like a Leopard, with four wings on his back, Dan. 7. 6. And the Beast which I saw was like to a Leopard, Rev. 13. 2.

The Myſterie of Magiſtracy unveiled.

7. To Wolves. Her Princes in the miſt of her, are like Wolves ravining the prey, to ſhed blood, and to deſtroy ſouls, to get diſhonour, Ezek. 22. 27. Her Princes within her, are rearing Lyons, her Judges evening Wolves, &c. Zeph. 3. 3.

8. To Foxes. And he ſaid unto him, Go and tell that Fox, Luke 13. 32.

9. To Dogs. For Dogs have compaſſed me, the Aſſembly of the wicked incloſed me. Deliver my ſoul from the Sword, my darling from the power of the Dog, Pſal. 22. 16, 20.

10. To Fiſhers and Hunters. And I will ſend for many Fiſhers, and they ſhall fiſh them; and after will I ſend for many Hunters, and they ſhall hunt them, Jer. 16. 16. And makeſt men as the Fiſhes of the Sea &c. They take up all of them with the Angle; they catch them in the Net, and gather them in their Drag, Hab. 1. 14, 15.

11. To Bryars, and Thorns, and Brambles. The Prince and Judge ſeeketh for reward, &c. The beſt of them is a Bryar, the moſt upright ſharper than a Thorn Hedge, Mic. 7. 3, 4. And the Bramble ſaid unto the Trees, if indeed you make me King, &c. Judg. 9. 15.

12. To Thieves and Robbers. Who gave Jacob to the ſpoil, and Iſrael to the Robbers? Iſa. 42. 24. Companions of Thieves, Chap. 1. 23.

13. To a Rod, Staffe, Axe, Sawe, Plague. O Aſſyrian, the Rod of mine anger, and the Staffe in their hand is mine indignation. Shall the Axe boaſt it ſelf againſt him that heweth therewith? or ſhall the Sawe magnifie it ſelf againſt him that ſhaketh it? &c. Iſa. 10. 5, 15. Thou art my Bayle-Axe, and weapons of Warre, Jerem. 51. 20.

14. To Devils. Behold, the Devil ſhall caſt ſome of you into Priſon, that you may be tryed. — And where thou dwelleſt, even where Satans Seat is, Rev. 2. 10, 13. The Beaſt that aſcendeth out of the bottomleſſe pit, ſhall make war againſt them, Chap. 11. 7. And the great Red Dragon, called the Devil and Satan, was caſt out, Chap. 12. 9.

CHAP. XIII.

Of the Peoples Duty under wicked Rulers, both towards God and them.

1. **T**OWARDS God.

1. To be ſenſible of Gods hand, that thereby is in Judge.

Judgement liſt up againſt them for ſin. And I will ſet my ſave againſt you, and they that hate you ſhall reign over you. Levit. 26. 17. And the anger of the Lord was hot againſt Iſrael, and he delivered them into the hands of Spoyleſ that ſpoyled them; and he ſold them into the hands of their enemies, round about, ſo that they could not any longer ſtand before their enemies, Judges 2. 14. Becauſe thou ſerveſt not the Lord thy God with joyſulneſſe, and with gladneſſe of heart for the abundance of all things: Therefore ſhalt thou ſerve thine enemies, which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſſe, and in want of all things; and he ſhall put a yoke of Iron upon thy neck, &c. Deut. 28. 47, 48. And Judah kept not the Commandements of the Lord their God, but walked in the Statutes of Iſrael, which they made; and the Lord rejected the ſeed of Iſrael, and afflicted them, and delivered them into the hand of Spoyleſ, untill he had caſt them out of his ſight, 2 Kings 17. 19. O Aſſyrian, the Rod of mine anger, and the Staffe in their hand is my indignation; I will ſend him againſt a hypocritical Nation, and againſt the People of my wrath will I give him a charge to take the ſpoyle, and to take the prey, and to tread them down like the mire of the ſtreets, Iſa. 10. 5. Who gave Jacob to the Spoyleſ, and Iſrael to the Robbers? did not the Lord, he againſt whom we have ſinned? for they would not walke in his wayes, neither were they obedient unto his Laws, &c. Iſa. 42. 24. For the tranſgreſſion of a Land, many are the Princes thereof, Prov. 28. 2. And he gave them into the hand of the Heathen; and they that hated them, ruled over them: Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hands. Many times did he deliver them, but they provoked him with their counſell, and were brought low for their iniquity, Pſal. 106. 41, 42, 43. 2 Chron. 12. 7, 8. And when the Lord ſaw that they humbled themſelves, the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves, therefore I will not deſtroy them, but I will grant them ſome deliverance, and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak. Nevertheless they ſhall be his ſervants, that they may know my ſervice, and the ſervice of the Kingdome of the Canaanites.

2. To accept of the puniſhment, and be humbled under Gods mighty hand. If they ſhall confeſſe their iniquity, and the iniquity

The Myſterie of Magiſtracy unveiled.

of their fathers, with their treſpaſſe which they treſpaſſe againſt me, and that alſo they have walked contrary unto me; and that I alſo have walked contrary unto them, and have brought them into the Land of their enemies: If then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity, &c. Levit. 26. 40, 41. I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgement for me, Mic. 7. 9. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time, 1 Pet. 5. 6.

3. To repent and turn from the provoking ſin. If they ſin againſt thee, and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captive into the Land of the enemy, far or near; yet if they ſhall be-think themſelves in the Land of their captivity, and make ſupplication, ſaying, &c. We have ſinned, and done perverſly, and have committed wickedneſſe; and ſo return unto thee with all their heart, and with all their ſoul, in the Land of their enemies, and pray unto thee, &c. Then hear thou their prayer and ſupplication, 1 Kings 8. 46, 47, 48. At what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdome, to pluck up and put down, and to deſtroy it; If that Nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them, Jer. 18. 9, 10. We have ſinned, and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgements; &c. O Lord to us belongeth conſuſion of face, to our Kings, to our Princes, and Fathers, becauſe we have ſinned againſt thee. To the Lord our God belongs mercy and forgiveneſſe, &c. Dan. 9. 5, 6, 7, 8, 9.

4. To cry unto the Lord for help and deliverance. And the children of Iſrael ſighed by reaſon of their Bondage, and they cryed; and their cry came up unto God by reaſon of the Bondage: And God heard their groaning, &c. And God lookt upon them, and had reſpect to them, Exod. 2. 23, 24, 25. And the Lord ſaid, I have ſurely ſeen the affliction of my people, which are in Egypt, and have heard their cry, by reaſon of their Task-maſters, for I know their ſorrow, Exod. 3. 7, 8. And it repented the Lord becauſe of their groanings, by reaſon of them that oppreſſed them, Judg. 2. 18. And when the children of Iſrael cryed unto the Lord, he raiſed up a Deliverer to them, Judg. 3. 9. For he ſhall deliver the needy when he cryeth, the poor alſo, and him that hath no helper, Pſal. 72. 12. Pſal. 83. 11. Deut. 4. 27, 28,

19, 30. See *Pſal.* 12. 5. For the oppreſſion of the poor, for the ſigh-
ing of the needy &c.

5. To groan more earneſtly for the Righteous Rule and Domini-
on of Jeſus Chriſt, who ſhall be therefore the deſire of Nations; who
will judge the people righteouſly, and break in pieces the oppreſ-
ſor, in whoſe dayes the righteous ſhall flouriſh, *Rev.* 6. 9, 10, 11.
Pſal. 72. And I will ſhake all Nations, and the deſire of all Nations
ſhall come, and I will fill this houſe with glory, ſaith the Lord of Hoſts;
Hag. 2. 6, 7. For the earneſt expectation of the Creature, waiteth ſer
the manifeſtation of the Sons of God; For we know that the whole Cre-
ation groaneth, and travelleth in pain together, &c. And not onely
they, but our ſelves alſo, which have the firſt fruits of the Spirit,
even we our ſelves groan within our ſelves, waiting for the Adoption,
to wit, the Redemption of the Body, *Rom.* 8. 19, 22, 23.

2. Towards the evil Rulers themſelves.

1. To bewaile their abominations, and ſtand off from their de-
filements. Go through the miſt of the City, and ſet a mark upon the
foreheads of the men that ſigh, and that cry for all the abominations that
be done in the miſt thereof, *Ezek.* 9. 4. Ephraim is joyned to Idols,
let him alone, *Hos.* 4. 17. And have no fellowſhip with the unfruit-
ful works of darkneſſe, but rather reprove them, *Ephes.* 5. 11.

2. To pray for them as enemies, and perſecutors, for their re-
ſtraint and converſion. Who will have all men to be ſaved, and to come
to the knowledge of the Truth, *1 Tim.* 2. 4. And he kneeled down,
and cryed with a loud voyce, Lord, lay not this ſin to their charge,
Acts 7. 60.

3. To own our ſubjection to them, only as to a plague, judgment,
and curſe, groaning and complaining under the burden, as under the
Lyons paw. Behold, we are ſervants this day; and for the Land thou
gaveſt unto our Fathers, to eat the fruit thereof, and the good thereof,
behold we are ſervants in it: And it yieldeth much increaſe unto the
Kings, whom thou haſt ſet over our bodies, and over our Cattel, at their
pleaſure, and we are in great diſtreſſe, *Neh.* 9. 36, 37.

4. Not to confederate with them, or engage to their upholding,
by Oath, Covenant, &c. Say not a confederacy to all thoſe to whom
this people ſhall ſay, a confederacy; ne ther ſear ye their fear, nor be
afraid: Sanctiſie the Lord of Hoſts, &c. *Iſa.* 8. 12, 13. Shouldſt
thou help the ungodly, and love them that hate the Lord? therefore is
wraith upon thee from before the Lord, *2 Chron.* 19. 2. They ſtreng-
then alſo the hands of evil doers, that now doeth return from his wicked-
neſſe,

The Myserie of Magistracy unveiled.

ness, Jer. 23. 14. Neither do they which go by, say, the blessing of the Lord be upon you: we blesse you in the name of the Lord, Psal. 129. 8. In whose eyes a vile person is contemned: but he honoureth them that fear the Lord, Psal. 15. 4. Come out from her my people, that you be not partakers of her sins, Rev. 18. 4. But above all things swear not at all, Jam. 5. 12. Israel shall dwell in safety alone, Deut. 33. 28. Eph. 3. 8.

For,

1. If we have sworn or Covenanted, then we are solemnly bound, which God will require at our hands. Seeing he despised the Oath, by breaking the Covenant, (when, to, he had given his hand) and hath done all these things, he shall not escape. Therefore thus saith the Lord God, as I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own head, (though made with wicked Nebuchadnezzar), Ezek. 17. 18, 19.

2. They swear to a Plague; as before Lev. 26. 17. — They that hate you shall reign over you. —

3. It's against promised mercies, Isa. 1. 26. And I will restore thy Judges as at the first, and thy Counsellors as at the beginning: Afterward thou shalt be called The City of righteousness, the faithful City.

4. Because it would be in deceit, and hypocrisie, which is so abhorring to the Lord. Who hath not lift up his soul unto vanity, nor sworn deceitfully, Psal. 24. 4. For our transgressions are multiplied before thee, &c. In transgressing and lying against the Lord, &c. Conceiving and uttering from the heart words of falsehood, Isa. 59. 12, 13. And let none of you imagine evil against his neighbour, and love no false oath, for all these are things that I hate, saith the Lord, Zech. 8. 17. And I will come near to you in judgement, and I will be a swift witness against the Sorcerers, and against the Adulterers, and against false Swearers, &c. Mal. 3. 5.

5. To use all lawful means to be delivered from their violence.

1. Either by hiding and obscuring in the place. Moses was hid from Pharaoh's pursuers 3 months, Exod. 2. 22. Alt. 7. 20. Heb. 11. 23. David hid himself, with his men, from Saul's furious pursuit, 1 Sam. 22. 1, 2. Chap. 23. 13, 16, 19, 24, 29. Chap. 26. 1. The Prophets were hid by fifty in a Cave, 1 Kings. 18. 4, 13. Jotham hid himself from Abimelech, Judg. 9. 5. Joash and

The Myſteries of Magiſtracy unveiled.

25

and his Nurſe, was hid from Ahab's rage, 2 Kings 22. 2.
Jeremiah and Baruch was hid by the Lord, Jer. 36. 26. Jeſu
hid himſelf, John 8. 59.

2. Or by flight into other parts for ſhelter: As, the Priests,
Levites, and People of Iſrael fled from Jeroboam, leaving their poſ-
ſeſſions, and joined themſelves with Rehoboam, ſtrengthening the King-
dom of Judah, 2 Chron. 11. 14, 15, 16, 17. David to Gath,
1 Sam. 27. 3, 4, 5, 6, &c. Joſeph and Mary with the Child into
Egypt, from Herod, Math. 2. 13, 14.

3. By open or ſecret reſiſtance, when the providence of God
makes way for the ſame: As in the time of the Judges, when the
people willingly offered themſelves (Judges 5. 2. 16, 17.) with the
Judges raiſed up for their deliverance, to oppoſe and reſiſt the pre-
ſent Tyrants that were over them, Judg. 3. 8, 9, 10, 15, 20.
Thoſe alſo in David's time, that joined to him, in oppoſition to Saul
and his houſe, 1 Chron. 12. Chap. throughout. Jehonada and the
people of Judah reſiſting Ahabiah in behalf of Joaſh, 2 Kings 11.
4, &c. Hezekiah was ſaid to rebel againſt the King of Aſſyria in
not ſerving him; and this was done when the Lord was with him,
and prospered him, and the iſſue proved very happy.

Query. But it is queried, that though there are many good Rules
and Precepts laid down, relating to Magiſtracy and Government, yet
ſince theſe are given to the Jews (a peculiar, diſtinct, and typical peo-
ple) for the ordering and managing their Common-wealth; how do theſe
belong to the Nations? and how can they be properly urged as Rules
or Inſtitutions for that great Ordinance of Magiſtracy amongſt them?

Anſw. Firſt, It will behove all thoſe that plead ſubjection to
Magiſtracy, as Gods Ordinance, upon a conſcientious bottom, to
bring ſome Inſtitution for it out of Gods Word, which onely can
make an Ordinance, and bind the Conſcience, which if they do, it
muſt neceſſarily be either ſome Inſtitution given to his People, or
to the Nations; but of any ſuch Rules, Directions, Laws, Statutes,
Ordinances, given to the Nations to direct them in Government, we
read not; and therefore it is ſaid Pſal. 147. 19, 20. He ſhewed his
word unto Jacob, his Statutes and his Judgements to Iſrael. He hath
not dealt ſo with any Nation, and as for his Judgements, they have
not known them. Therefore will it behove any of the Nations, that
would prove their Government Divine, as founded upon the Scrip-
tures, to come up to this Scriptural pattern, as well for the Suprema-
cy as Subjection, if they would lay any obligation upon Conſcience.

E

Secondly,

Secondly, That it is no more improper for the Nation to have recourse to the Scriptures for Rules for the Government of their bodies and outward man, than for their souls and inward, for Civility as well as Religion's better, for righteousness as well as holiness; All Scripture being given by divine Inspiration, and it profitable for doctrine, for reproof, for correction, for instruction, in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. And so though most of the Scriptures both of the Old and New Testament, were writtento the Jews (for to them chiefly were committed the *Oracles of God*; Rom. 9. 5.) yet are universally extenſive over the whole world: And it is to be observed, that though God from Heaven by his own mouth gave these Rules of Government to the Jews, yet was it the privilege of any of the Nations (as *Prophets*) to come under that Government; and therein was it typical of that universal Government and Sovereignty that the Lord Christ shall have in his Kingdom. One

Thirdly, And more specially it is observed, that the Rules, Directions, and Qualifications here mentioned about Government, do not relate to those Types, Ceremonies, or Shadows that were given to them as a typical people, but are matters of moral equity, agreeable to the light of nature, and Law written to the heart, tending to the advancement of publique Justice and righteousness, and so are they perpetually binding to the end of the world, and that to all men that would preserve peace and righteousness; and therefore it is said *Deut. 1. 1. 6. 7. 8.* Behold, I have taught you Statutes and Judgements, even as the Lord my God commanded me, &c. Keep therefore, and do them, for this is your wisdom and understanding in the sight of the Nations, which shall hear all these Statutes, and say, Surely this great Nation is a wise and understanding people. For what Nation is there so great, who hath God so nigh unto them, as the Lord our God is in all that we call upon him for? And what Nation is there so great, that hath Statutes and Judgements so righteous as all this Law which I set before you this day?

And which Laws, as well for their moral equity, as well as their divine authority, hath gained so much reputation in this Nation, that it is a Maxim in the Law, That no Act of Parliament, or Law repugnant to the Law of God, is of any force. And in the Statute of 28. H. 8. Chap. 7. That no man of what Estate, degree, or condition soever, hath power to dispenſe with Gods Law, in all the Clergy of the Realm, And most part of the Universities of Christendome, and

we affirm And ſince it is affirmed, That againſt Scripture, Law, Doctor and Preſcription, Statute, or Cuſtome may prevail, and if any be brought ſtudent. in againſt it, they are void and againſt Juſtice. In the year 1101 Speed lib. 6.

Legend the firſt Chriſtian King of Brittain, wrote to Ethelbert Bi- Chap. 19. ſhop of Rome for the Roman Law, for the better ſettlement of his P. 103. Kingdome, who wrote to him, That the Roman Laws of the Emperours may at all times miſlike, but the Law of God by no means: By the Divine clemency you have of late received in your Kingdome of Brittain, the Law and Faith of Chriſt: you have with you the Old and New Teſtaments; out of them, in Gods name, by the counſel of your State, take you a Law, and therewith by Gods permiſſion govern your Kingdome.

King Alfred began his Laws thus, The Lord ſake theſe words, &c. and ſo repeated the Judicial Laws, which he affirmed the beſt for the Government of his Kingdome; and ſo according to his Law was his Government beſt above all other Kings of the Nation.

Query. But is againſt queſt. If ſuch a Magiſtracy only, it is to be required Gods Ordinance; (as when a Conſcientious ſubjection is to be paid) that is conſonant to the Inſtitution and Appointment of his Word, as here laid down: what ſhall we ſay to thoſe Scriptures, that ſeem to hold out, namely that the Heathen Magiſtracy, ſo much diſtinct from this, is his Ordinance: but that whoever is in poſſeſſion of the power, however he get into the ſame, yet it is to be regarded Gods Ordinance, and ſo be Conſcientiouſly ſubjected to as ſuch.

Answer. Though it may be needleſſe to ſpend much further time to answer this, which is ſo fully cleared in the Diſſenſe already, wherein this great Ordinance of Magiſtracy is ſo fully diſcovered, and plainly affirmed from Gods Word, which can only make out his Ordinances, and may be ſufficient to every judicious mind to evince what is the contrary (the holding out of light, being the beſt way to diſcover darkneſſe, and the opening of truth, to detect errors) yet for the better clearing hereof, and the removing (if it may be) thoſe thick Clouds, which either Ignorance, Intereſt, Cuſtoms, received opinion, prejudice, or the offence of the Croſſe, may have caſt before mens eyes, we ſhall take this Method in the answer of the Query: Firſt, We ſhall give a Reply to thoſe Arguments brought to prove the Heathen Magiſtrate to be Gods Ordinance: Secondly, We ſhall answer thoſe Arguments about the Poſſeſſory powers.

The Myſterie of Maſtracy unveiled.

First, As to the Arguments usually offered about the Heathen Magistrate, to prove him to be Gods Ordinance, they are these that follow.

1. Because he is said to be of God, or to proceed from him, *Dan. 3. 37, 38. Chap. 7. 18, 19. 2 Chron. 36. 23. Ezra 1. 2. Prov. 8. 15, 16.*
2. Because some are said to be enoined by him, *Iſa. 45. 1. 1 Kings 19. 15. 2 Chron. 36. 23.*
3. Because the Saints are bound to obey them, *Titus 3. 1. Rom. 13. 1, 2, 5. 1 Pet. 2. 13, 14, 15.*
4. Because Saints enjoyed places under them, *Eſther 2. 17. Chap. 8. 15.*
5. Because the Saints prayed for them, honoured and bleſt them, *1 Tim. 2. 2. Gen. 47. 7, 10. Dan. 6. 21.*
6. Because Saints applied to them for Justice, *Acts 25. 10, 12. Acts 26. 32.*
7. Because they paid Customs and Tribute to them, *Mat. 17. 24. Mar. 27. 17, 21. Luke 2. 1, 4, 5. Rom. 13. 6.*

Anſw. First, In general : That the Heathen Magistrate was Gods Ordinance, viz. the Ordinance of his providence, is owned ; but not the Ordinance of his precept : For there is the Ordinance of Gods providence, and the Ordinance of his precept : the one, ordering all things that cometh to passe in the world ; the other, onely that which is good and acceptable in his sight. And that is not the Ordinance of his precept, may appear by the Reasons following.

First, Because there is no Institution for it in the Word of God ; no precept being given to the Heathen concerning their Magistrates, but they are left in that, as in all other things, *walking after their own lusts* (a) ; *Lying in wickedness, and living in the vanity of their own minds* (b), under the Regiment and Conduct of the Devil, who is therefore said to have the Kingdoms of this world (as the Ruler, Prince, King, and God thereof) at his dispose ; as *Luke 4. 6. Eph. 2. 2. Chap. 6. 12. John 14. 30. Rev. 13. 2. 2 Cor. 4. 4. Job 1. 12* to the 19. Where the Devil is said to order the several Regiments and Bands against *Jeh.*

Secondly, Because the Heathen Magistracy stands in direct opposition and contradiction to Gods Magistracy : The latter being appointed and ordained for a blessing to man-kind in general, and to the Saints in particular ; bounded by wholesome equal Rules, that

answer

The Mystery of Magistracy unveiled.

answer the Law of God, and light of Nature, in the distribution of equal and impartial Justice: Whereas the former was appointed or rather permitted for a Curse to mankind in general, and a Scourge and Plague to the Saints in particular; in contradiction to the Law of God, and light of Nature; being, from the beginning, a lawlesse, boundlesse thing, that, in an arbitrary tyrannous way, hath acted according to their own lusts, over both bodies and souls, for the advancement of particular Persons and Interests, in fleshly pride, state, and glory, to the unjust peeling, oppressing, and suppressing the people in general, contrary to the light of Nature, and Law of God: And to the truth whereof, besides the sad experience that every Age produceth, you have this Scripture evidence.

First, You have God himself by the Prophet *Samuel*, amply describing the Nations Government, to deter his people from taking pattern from them, in their unrighteous model: Wherein you have at large the arbitrarinesse, tyranny, pride, covetousnesse, and oppression of their Kings, and Customes, declared, and what a howling Curse it would prove to them if they embraced the same. 1 Sam. 8.

Secondly, In the same case you have *Joshua* in his Parable (to take the people from that hankering after the Nations Government) significantly holding out the nature of that constitution; declaring it was fit for nothing but the uselesse, saplesse, aspiring, scratching *Bramble* to engage in it; that neither the *Olive*, *Fig-Tree*, nor *Vine*, that had any vertue, sweetnesse or savour would meddle with it, under hazard of losing all; thereby shewing that it was fit onely for the worst of men, and unmeet for any good man to intermeddle with. And therefore *Gideon* refused it, when it was offered him, *Judg. 8. 22, 23.* Whereas Gods Ordinance requires the best of men, viz. *Men of truth, fearing God, and hating Covetousnesse*, &c. who are under promises to be bettered by them, and to receive vertue and spirit from them. And of this sort were all the four Monarchs, not onely from *Nimrod* the first, to *Nebuchadnezzar* the last of *Babels* Monarchs (who raised up, pulled down, killed and kept alive whom they would), but all the rest of them, whose ambitious, tyrannous, and cruel natures, are therefore held forth by those apt resemblances of fierce, cruel, ravenous, unclean Beasts, as *Lions, Bears, Leopards, Dragons*, yea *Devils* themselves. Dan. 5. 19.

Thirdly, Because when Gods people, notwithstanding these Cautions given, would imitate the Nations in their Heathenish Customs,

1 Sam. 8.

situations, they were said to reject God and his Sovereignty, in rejecting that wholesome Constitution, that he had appointed for their good; but surely had that Heathenish Constitution been of God, it would not be a rejecting of God to embrace it; none of Gods Ordinances do to chafe, and interfere with each other.

1 Sam. 12.

17, 18, 19. Fourthly, Because when given them by his hand of providence, it is declared to be done in wrath and judgement; and as a fruit of their great sin and rebellion (which none of Gods Ordinances were); as was testified by that great Thundering and Lightning, as a token of his great displeasure, and their great transgression; which they also in their confession declared.

Fifthly, When as a fruit of their sin, this National Constitution is given them, God disowns it to be of him; *Nos. 8. 4. Thou have set up Kings, but not by me; Princes, and I know them not, viz.* Though by his providential ordering he had in wrath given them their desire for their hurt; yet he disclaims the Constitution to be of him; or according to his preceptive will.

Sixthly, Because it is that which is influenced by the Devil; and hath stood in enmity and opposition to the Lord, his wayes, Worship, Ordinances, and People all along; that have improved their utmost fixerell, to invent and establish wayes of wickedness and idolatry, to the cruel slaughtering of all that refused to bow to their cursed Idols; who killed the Prophets; the Lord Christ himself, and murdered his Saints and followers ever since; and will be found warring and fighting against him till they are subdued, and utterly vanquished by him; who must break down, and dash in pieces the Image-Government, overcome the Beast and his ten Horns; but surely God and Christ will never destroy their own Ordinances, standing in enmity against them.

Object. 1. But it is so said to be of God, and to proceed from him, according to those Scriptures cited in the first Arguments.

Ans. It is granted to be said to be given of God, but if duly examined, it will be found no other than his providential dispose; and so was he said to give to the Devil power over Job, Job 1. 12. The evil spirits had Power and Commission over Ahab's Prophets, 1 Kings 22. 22. And the Robbers have power to the spoiling of others, in so whose houses God brings abundantly, Job 12. 6. *Who gave Jacob to the Spoilers, and to the Robbers 1 Ps. 42. 24. Who is said to give to the Devil the Kingdoms of men, Luke 4. 6. And to the Beast power over the Saints, and over all Kingdoms, Tongues,*
and

and Nations. *Revel. 17. 17.* He having put into the hearts of the Kings of the earth *his* fulfilment will, and to agree to give their Kingdomes unto the Beast, *until the word of God shall be fulfilled.* *Revel. 17. 17.* Which giving must relate to the giving of his hand and Providence; not to the giving of his word and precept.

Objectors. But *how* were said to be anointed by *God*, as Hizzel and Cyrus. *Isa. 44. 28.*

Answer. As for *Hizzel*, anointing, whether that Ceremony pass upon him is not manifest; but the end of such a setting him apart, is declared, (but to make him Gods Magistrate, but his Rod) *Isa. 44. 28.* to be appointed a particular service and place to *stand*, being designed to *do* work, for *up* women with child, dash their children, slay their young men like their living holden, &c.

And as for *Cyrus*, who is called Gods anointed, it appears he was *Isa. 45. 1.* therefore so called; from the service he was designed for, viz. to be a deliverer and restorer of his people from their captivity, and to help forward the re-building of the Temple. The term *anointed* usually signifying in Scripture, *an* *anointing*, *sanctifying*, and *setting* *Psal. 105. 15.* apart to some work or business. *Jesus Christ* was Gods anointed, and 2 Cor. i. 21. so are the Saints and Believers called his anointed ones.

Object. But the Saints are exhorted to obey and to be subject to such, as the Scriptures *do* require.

Answer. Wherever voluntary and conscientious subjection is required, it is to the right Ordinance of Magistracy. It is true, the Saints as well as the Nations, were for a season to be given up into the hands of such Powers, by the fore-appointment of God, who were to subdue, overcome, and rule over them; as did the *Egyptians*, *Philistines*, and *Babylonians* of old over his people for their iniquity; and that during this slavery and bondage; there was to be a patient subjection to the over-powering force, relating both to bodies and goods, thereby killing the Rod, owning the stroke, not murmuring, kicking, or repining against Gods Providence; which subjection under all those cruel Tyrants and Task-masters, cannot rationally be conceived to be voluntary, or out of Conscience, but constrained, as being for their sin under the Lions Paw, and subjected to the power of the prevailing Robber, groaning under the oppression, and waiting for the day of deliverance, expecting the righteous Rulers, that are to be (according to Promise) a blessing to the Creation, when the Oppressor shall cease, and the evil Beasts be put out of the Land; when instead of subjection to, and obeying such, there

shall be

The Myſterie of Magiſtracy unveiled.

ſhall be a ſhaking off the yolk, yea, a binding their Kings in Chains, and their Nobles in fetters of Iron, *Pſal. 149. 6, 7, 8.*

Object. 4. But Saints enjoyed places under them, as Joſeph, Eſther, Nehemiah, Daniel, &c.

Anſw. Theſe were extraordinary perſons, raiſed up by an extraordinary Spirit for extraordinary ends, in extraordinary times; which are no Preſidents to us, without the like extraordinary call, and ſo no proof to the Aſſertion; for examples prove not otherwiſe than they are brought to ſome known Rule: For by the examples of *Abraham, Jacob, David*, and many of the Patriarchs of old, you might live in Polygamy, enjoy Concubines, put away wives for ordinary matters, &c. And it is to be obſerved, that in the inſtances given, theſe perſons in their great places, 1. Kept the Law of their God. 2. Served the work of their Generation, for which they were raiſed up, acting for the Saints. 3. Deſiled not themſelves with the heatheniſh Cuſtomes. 4. Acted againſt no good. 5. Engaged to no evil.

Object. 5. But the Saints prayed for them, honoured them, according to the Scripture inſtances.

Anſw. As for praying for them, that was no otherwiſe than for all other men; and limited alſo by the Apoſtle, in urging that duty, as to the end thereof, *viz. That the Saints might live a quiet and peaceable life; and that they might be converted, and come to the knowledge of the Truth; that they might be ſaved.* 1 *Tir. 2. 1, 2, 3.* which no more proves them to be Gods Ordinance, than the praying for all other enemies and perſecutors.

And as for the Titles of Honour given to them, that no more ordains them, than the contrary, *viz. diſhonourable and ignoble Titles* (whereof there are divers inſtances to be given, rearming them *Dogs, Foxes, Lyons, Serpents, Devils, &c.*) degrades them.

Object. 6. But the Saints addreſſed to them for juſtice.

Anſw. As for addreſſing to them for Juſtice, or any command ſo to do, we find not, but the contrary; the Saints being expreſſly required not to carry their controversies huxo them to decide; and the reaſon given, becauſe *They were wicked and unjuſt.* 1 *Cor. 6. 1, 2, 3.*

And as for *Pauls* appeal to *Caſar*, theſe particulars are to be obſerved in it: As, 1. He was brought before the ſeat of Judicature, he did not voluntarily come to them, *Act. 23. 23.* 2. He being threatened to be murdered by his Country-men, who lay in wait by the way for him, *Act. 23. 14.* Chap. 25. 3. he claims the benefit

of the Heathens own Law for his preservation, not for his adversaries accusation, *Acts* 28. 19. Chap. 25. 11. As though one should appeal to a Thief, to save ones self from the Murderer. 3. His appeal to *Cæsar* might be to get an opportunity to telline of Christ, and to preach the Gospel at *Rome*, as the Lord had before declared to him he should; as Chap. 23. 11. and as he accordingly did.

Object. 7. But Christ paid, and commanded Tribute to be paid; and accordingly the Saints did pay Tribute to each Powers then in being, according to the Scripture instances given.

Answer. It is true, Christ paid Tribute, but yet with such Cautions and Considerations, as leaves the Title unsfated, and as much undetermined; as if never any such thing had been mentioned or done: he paid it, but wherefore? not for Conscience, but for wraiths sake, *That he might not offend them*, *Mat.* 27. 27. declaring with all that he is a free man was imposed upon contrary to right.

And as for his Command to pay it, as urged from *Mat.* 22. 21. it will be found to be no such thing; leaving them in a great losse in that matter, that came to ask such a catching Question of him, as *Luke* 20. 26. where it is said, *They could not take hold of his words; and answering in his answer, held their peace.*

And for any of those Instances of the Saints going up to be taxed, and paying of Tribute, they cannot otherwise be judged then as forced Acts, and as Badges of their *Roman* yoke and bondage, as hath already been made appear.

Secondly, As to the Arguments usually brought from *Rom.* 13. to prove the Powers in possession, to be Gods Ordinance.

Object. But it is said *Rom.* 13. 1. *Let every soul be subject to the higher Powers;* and gives the Reason, *For there is no Power but of God, and the Powers that are, are ordained of God:* where the Tyrannical *Roman* *Cæsars*, the Powers in possession, are owned to be the Ordinance of God, and that because of their said possession, to whom therefore all are required to subject for Conscience sake.

To this I have little more to say than what is learnedly and fully answered by Mr. *Gerrin* in his Treatise entituled, *The Divine Right and Original of the Civil Magistracy from God;* to which I would refer the Reader for his better satisfaction. But because the Book is large, and it may be not easily obtained, I have presumed hereafter (though unusual) to insert the substance of his said Arguments upon this Question, as I had collected the same out of the said

The Myſteries of Magiſtracy unveiled.

Book, for my own ſatisfaction, which you may pleaſe to take as ſol-
le with, and as neer as may be in his own words.

In anſwering this great Queſtion, this Method ſhall be obſerved.

Fiſt, To give the ſence and true meaning of the terms in the
Text, *Viz.*

What by
Power?

1. What is meant by Power? 2. What by being of God?
3. What by their being ordained of God?

Secondly, To give ſeveral Arguments from Scripture to clear the
ſame.

1. By Power we are to underſtand *Authority*, the word be-
ing *ex-via Potestas*, which ſignifies ſuch a power as conſiſts in right,
Interest, and propriety, oppoſed to unrighteous and unlawful; not
Abstract, *Potentia*, which ſignifies meer mightineſſe or ability, oppo-
ſed to weakneſſe and impotency; the latter being a natural power,
conſiſting in vigor and ſtrength; the former a moral power, conſiſt-
ing in Right and Title; and therefore relates to Dominion, where-
in Right, Title, and Interest lyes; and ſo is the word taken for the
moſt part, generally throughout the Scriptures.

Natural Power is found not onely in man, but Beaſts; *Moral* is
proper to reaſonable Creatures onely; theſe are both in the Ruler,
yet ſo as the natural power is more in the Servants and Subjects,
though the moral power is in the Magiſtrate, which *natural* is ſome-
times put forth againſt the *moral*; as in all up-ours and uſurpations:
If natural power could oblige to obedience, the Monarch was bound
to reſign his Crown to the multitude, every Commotion and Rout
were to be ſubmitted to, and not reſiſt; the effect of the natural
power is but to ſubject the Conquered to an actual ſubduedneſſe,
to crouch down as a man doth to a Lyon under his paw, or a Tra-
veller to a high-way Robber. The effect of the *moral* is to ſubject
the Reaſon and Conſcience, being founded in the light of Nature,
and Law of God: the ſtrength of the *moral* lyes in its word, more
than the *Sword*; in its *Reaſon*, more than *might*; which gives
Law, the *Scepter* going before the *Sword*, and is that which Le-
gitimates it.

What by be-
ing ordained?

2. What by God, or being of God?

This Phraſe is of divers acceptations, *viz.* 1. There is a being
of his hand, work, or providence. 2. Of his mouth, word, declaration.

1. Of this providential being; it is that by which all things come
to paſſe in the world: And thus the ſinful acts of the Creature are ſaid
to be of him; as *Samſons* unlawful deſire of a Wife, *Judges* 14. 3.

Reb. 1. 10.

Rehobams unjust refusal, 2 *Chron.* 16. 13. *Amaziah's* insolent rejection of *Joash*, 2 *Chron.* 25. 30. So God was said to burden *Pharaoh's* heart; so he is said to put a *lying spirit* into the mouth of *Ahabs* Prophets, to lead men into temptation, to give up to strong delusion, to put into the heart to do evil; not as if he positively acted these things, or efficaciously infused them into men, for he will do no iniquity, he tempts no man; but in as much as he leaveth men to Satan, and themselves, so is it said to be of him: but such a being of God cannot be meant here.

2. Things are said to be of his mouth, word, or declaration, when he giveth forth his Law or Precept, and so no unrighteousness is of him, and he that doth not righteousness is not of him. In this sense must this *being of God* here understood, viz. of his mouth and precept.

3. What is meant by being *ordained of God*?

There is a twofold Ordination (as before a *being*) of God; What by
by his providence, whereby all things that come to passe in the dained
world, are effected; and another by his appointment, or order-
ly dispose, much agreeable to the former: The first is, the Order
of his Council and proceeding in providence; the other is, the Or-
der of his Word or Law given to men; the former to all Creatures,
the latter to reasonable Creatures; the former orders all actions
and things, the latter alwayes appoints that which is good, and onely
that: By the latter *Israel* should have continued under *Samuels*
Government, when they rejected God and him in choosing a King:
Absalom should have been subject to his Father, when he rebelled
against him: *Athaliah* should have yielded obedience to the Poste-
rity of *Ahaziah*, when she usurped, and took the Kingdome away
from them to her self: The Kings, Rulers, and People should have
paid obedience to Jesus Christ, when they conspired against, and
murdered him: The *Angels* should have kept their first Station, when
they left their habitation. Unto this Order of God is opposed all
that confusion which sin brings into the world, and which is disclai-
med by him, he being not the *Author of confusion*, but of peace,
1 *Cor.* 14. 33. And so by the former, viz. the Ordinance of Gods
Providence and Council, the contrary to the Order of his Law
cometh to passe; the *Israelites* reject *Samuel*; and so all the rest
of the Instances: Whereby it will appear, that *ordained* in the Text,
must relate to his Precept, not to his providence onely; for if ta-
ken to relate to the former, there is nothing peculiarly here spoken

The Mystery of Magistracy unveiled.

of, than what is universally extensible to every other Creature. The *Rebel* may as well be said to be ordered of God, as the *Magistrate*, the one being no more in this sense his Ordinance, than the other, both being the product of his providence.

1. So that by *power* is not meant a meer force.
2. By *being of God*, not a meer act of possession.
3. By *Ordinance of God*, is not meant a meer being of the Order of his Providence.

Several Arguments and Reasons, why present Possession, proves not Gods Ordination.

1. **B**ecause possession in every case, or any thing possesseable, gives not Title; and that possession gives not Title, is clear;

First, Because the power of right Magistracy may be in one, and actual Rule by providence in another; as in the Cases of *Josh* 2 Chron. 23. and *Athaliah*; *Solomon* and *Adonijah*; *David*, *Absalom*, and 2 Sam. 20. 21. *Sheba*.

Secondly, Because God hath expressly disowned the being of them, that have been in present possession of Command; as *Hosea* 8. 4. *You have set up Kings, and not by me; Princesses, and I knew them not.* Hab. 2. 5, 6. *Pronounce a woe to the King of Babylon (who had gathered to himself all Nations, and heaped unto him all People) because he increased that which was not his.* And in *Amos* 6. 13. a threat is denounced against them that had taken to themselves horns by their own strength. *Ezek.* 21. 25, 26, 27. The Possessor there is disowned, and threatened to be removed, as having no right, that he might come whose right it is.

Thirdly, Because God hath expressly authorized and owned the act of rising up in Armes, to expulse them that have been in actual Rule; in them that have been subject to them; as *Judges* 2. 16, 18. The Lord raised up Judges to deliver them from their present oppressors that ruled over them; As *Judges* 3. 15. God is said to raise up *Ehud*; And *Chap.* 4. 9. it is said the Lord sold *Sisera* (the present Possessor) into the hand of a woman, 2 Kings 3. 4. *Or. Jehoram* against *Mesha* King of *Moab*. 1 Chron. 12. 22. Those that sided with *David* against *Saul*.

Fourthly,

Fourthly, Beſide the many Examples of perſons taking up Armes, and imploied for the recovery of Perſons, Goods, and Countreys, out of the hands of them that have had the preſent Poſſeſſion of them; which could not be done, if dominion were founded by God in providential poſſeſſion: as *Gen. 14. 14. Abraham* againſt the *four Kings* that had poſſeſt themſelves of the ſpoil of *Sodom*, &c. *2 Sam. 18. 1. David* againſt *Absalom*, the preſent Poſſeſſor. *1 Sam. 13. 3, 4. Jonathan* that went up to invade the *Philiftines* in their Poſſeſſions, &c.

2. Beſide Providence, without a Rule of Gods word, ſignifies no allowance or diſallowance from the Lord.

Fiſt, Beſide that which is herein attributed to providence, is by Scripture denied, *Eccleſ. 9. 1, 2. All things come alike to all; none knowing love or hatred by all that is before him.*

Secondly, Beſide the putting any thing to be a Rule, beyond or further than Scripture, ſo as to make a Law of God, which is not there delivered, denies the ſufficiency and perfection thereof, which is perfect, and ought not to be added to, or diminished from, *Dent. 4. 2. 2 Tim. 3. 15.*

Thirdly, Beſide God hath reproved his people for following providence without recourſe to himſelf, *Iſa. 30. 1, 2. Chap. 31. 1.* their confederacies with *Egypt*, and leaning upon *Horſes* and *Armies*, becauſe ſtrong.

Fourthly, Beſide providence in its ſelf is ſo indiftinct and various; as *Eccleſ. 8. 14. It happeneth to the juſt, according to the work of the wicked; and to the wicked, according to the work of the juſt.* So that no Argument can be made from it.

3. Beſide that the *Ordination* ſpoke of in the Text, is preſcriptive, not merely *Providential*.

Fiſt, Beſide the Nature of the power here ſpoken of, argues this to be the ſence of the word, *Ordained*, here; the power being not *natural*, but *moral*; and if ſo, then it muſt be *Ordained* by his Precept.

Secondly, From the Nature of the Subjection preſt to here; and for the enforcing hereof, this is the fiſt and principal Reaſon; viz. *Beſide the Powers are of God*; therefore the ſubjection is not to be a meer paſſive ſubjection, as under a burden and croſſe, but a free, willing, voluntary, and actual ſubjection, for Conſcience ſake, which onely moral duties ordered by Gods word can require:

Thirdly,

The Myſteries of Magiſtracy unveiled.

Thirdly, From the Prohibition and penalty annex to the reſiſtance, *viz.* *Shall receive to themſelves damnation.* An Ordinance of providence may be reſiſted, that is, endeavoured to be prevented and altered, and no damnation incurred; yea, ſuch a reſiſtance, many times is the fulfilling of a mans duty; therefore muſt it be an Ordination of Precept.

Fourthly, That cannot be the ſence of the term, *Ordained of God*, which may be ſaid of him that reſiſteth the power then, when he reſiſteth, and in reſpect of his ſo doing; and that cannot be the ſence of that Attribute, the *Ordinance of God*, which may be ſpoken of the Reſiſters act, in his reſiſtance of the power. But to be in the place of power by providence, may be ſaid of the Reſiſter of the power, then when he ſo reſiſteth; therefore that cannot be the ſence of that term, *Ordained of God*: Was not *Absalom* and *Aſhariah*, in the place of power by evenſual providence? and was not the one and the other a Reſiſter of the true power, and that by treachery and violence?

Fifthly, Becauſe this cannot agree to every power intended by the Text, becauſe the providence of God doth often ſo order it, that the Magiſtrate is not onely diſturbed, but outed; as in the former Inſtances, who can deny but that *David* and *Joſh* were the *Powers* meant in the Text, which may befall any other lawſul Ruler; wherefore if it cannot relate univerſally to every power, that it is ordered of God in an actual Rule, we muſt take the Text to mean ſome other Ordinance.

Sixthly, From the end for which it is ordained, *viz.* *To be a terror, not to good, but to evil works, a Revenger to execute wrath upon the evil-doer*; which proves it not merely providential, for that alwayes accompliſheth its end; Providential Ordination doth ſometimes order the quite contrary, *viz.* *To be a puniſher of the well-doer, and a ſcourge and plague to them, and an encourager to the wicked*: Therefore muſt it relate to its preceptive Ordination.

Seventhly, From the ſence of the words, as they may be rendered word for word out of the Greek Copy, *viz.* *For the power is not, if not of God; and the Powers that be of God, are ordained*, *viz.* according to his Ordinance, not their ſelf-Creation.

Eighthly,

The Myserie of Magistracy unveiled.

39

Eighthly, From the Magistrates Duty, *The Ruler being not a terror to good work, but the evil: Do that which is good, and thou shalt have praise of the same.* But he that without Title is got into Rule, cannot be capable of this; for being a self-created power, usurpation is an evil to be punished hereby.

Ninthly, From the contrary ends, for which ordained. *The Ruler was appointed a Minister for good,* the Tyrant and Usurper for evil; the removing Usurpation, therefore said to be a mercy, *Isa. 10. 27. Isa. 14. 15, 16, &c.* the contrary, the removing Magistracy, a judgment, *Isa. 3. 1, 2, 3, &c. Deuter. 28. 43, 48. Lev. 26. Psal. 106. 4, 5.* One thing to be Gods *Red, Axe, Saxe,* &c. another thing to be his *Minister:* To be Instruments of his Providence, and Instruments of his Ordinance, very much differ. Those that were under the *Chaldean Monarchy* are resembled to *Fishes and creeping things, that have no Ruler over them,* *Hab. 1. 14.*

Tenthly, Because the Saints are forbid to addresse to such Rulers for judgment in their Controversies, because they are *wicked and unjust,* *1 Cor. 6. 1, 2, 3.*

Object. But they do much good, however unlawful in their entrance, yet they answer much the end of Magistracy, in punishing many evil doers.

Answer. That cannot be good which hath a bad principle: A Government, for Constitution good, may, for the acts it puts forth, be bad; but a Government for Constitution bad, cannot for the acts it puts forth be good: For to the making of an action good, there must go, First, Warrantableness of the matter done; Secondly, A Warrantable calling of the Party to it: This may be an Allegation to induce the Subject to beare, and improve to the best what he cannot Remedy, but it breeds no Obligation on him, to take such a Ruler to be a Power ordained of God, and so conscientiously submit to him as his lawful Ruler.

4. In the next place, that this may appear no novel Doctrine, take here following the judgments of severall, both ancient and Modern, Authors in the Case; who do first deny that such a sentence can be put upon the Text, as some do urge from it; and Secondly,

The Myserie of Magistracy unveiled.

ly, affirm that it may be lawfull, and warrantable, to resist a pretense Possellour, and Power that is in being, if unlawful, usurpe, and tyrannous.

First, Some Authors, that deny such a fence can be put upon the Text.

Chrysostome upon *Rom. 13.* He speaks not of the Prince, but of the thing it self; wherefore he saith not the Prince is not but of God; but discourseth of the thing it self, saying, the Power is not but of God.

Theophilact. He speaks of the Princes Office, not of the Prince: As when a man should say, a Wife is joyued to her Husband of God; he doth not say, that what man fower-tyeth with a woman, hath her for his wife of God; but God hath joyued her to him that is married.

Musculus. It is to be noted, He doth not say there is not a Prince or King who is not of God, but the Power is not but of God; for he speaks not of the abuse of the Power, and the Tyranny which many Princes exercise, nor yet of those who by force break into power; but of the Power it self divinely ordained: Although every Power be of God, yet every Prince is not presently of God. It is written of some, that they had been set up, but not by God.

Beccanus. The Duty of Subjects towards the Magistrate, is Obedience; that if he be a lawfull Magistrate, they ought all to obey him, *Rom. 13. 1.*

The Harmony of the Confession of the Reformed Churches, Although many horrible confusions grow from the Disorder and Madnesse of men, yet there is a lawfull Government ordained by God, *Rom. 13. 1.*

Dr. Mayer. He moveth the question, whether the subjection in the Text, be due to every power once up, either by right or by wrong? his answer is, The Conscience is not bound to Usurpers, but they may be removed again, as *Jeboiada* removed *Atbaliah*, and set up the rightfull King.

Dr. Hammond interpreteth it of Obedience to the Supreme Powers rightly established and constituted; and that subjection is to be to the Supreme Government, legally placed in that Kingdom.

Mr. Bridger in answer to *Dr. Erne.* The Powers that be, viz. so or so established by consent of man, are ordained of God to be obeyed; or

is to Gods Ordinance that men should be under Government, and submit without resistance, to that kind of Government they have by consent established. That other kind of Tyranny or usurpation hath no right, no ordination at all, and so no subjection due to it. There is in every Ordained Power, as well Gods Institution of it, and Injunction of Obedience to it, as mans Constitution of it.

Mr. Prymme. The whole scope of the Text in summe, is onely this, That Christians ought in Conscience to be subject to all Lawfull higher Powers, &c. and not resist them in the execution of their just Authority.

Mr. Burroughs. Let every one be subject to the higher powers: Adark, it is not to man first, but to the power; it is not to the will of man, that hath power, but to the Power of that man: Now the Power, the Authority, is that which a man hath in a Legal way.

Secondly, Some other Authors there are asserting, That resistance against an unlawfull occupant, is just and lawfull, with Examples both Scripturall and others for the same.

King James in his Remonstrance for the Right of Kings, &c. The Publick Laws make it lawfull and free, for any person to enterprize against an Usurper of the Kingdome. Every man, as Tertullian saith, is a Souldier enroled to bear Armes against all Tyrants and publick enemies.

Chamier. All Citizens, or free Subjects, have a Right or Warrant to rise up against Tyrants, who by open force possess the Kingdome.

Dr. Willer. When the Kingdome is usurped without any right, as by Athaliah, or when the Land is oppress'd by foreign Indians, in those Cases, there is lesse question to be made of resistance.

Mr. Hooker. In Kingdomes hereditary, Birth gives right unto Sovereign Dominion, &c. Therefore in Case it doth happen, that without right of Blood a man be possess'd, all those new Elections and Investments are utterly void, and the possessor may be enter'd as a Usurper.

Arminius. He who is a Tyrant in Title, the matter is plain and determin'd by all wisdom any difficulty, that he may be lawfully repulsed; or if by force he be gotten into the Throne, he may be warrantably thence removed; because he hath not any whit of Power,

The Myſterie of Maſiſtracy unveiled.

whole is legitimate, and unto which reſiſtance is forbidden, for the fear of God or Conſcience ſake, and therefore no further to be taken than as an enemy.

Treatiſe of Monarchy. Be they captiv'd or poſſeſt in pleaſure, they have no duty of obedience incumbent upon them, neither do they ſin in not obeying; nor do they reſiſt Gods Ordinance, if at any time of advantage they uſe force to free themſelves from ſuch a violent poſſeſſion.

Mr. Bridge. Meer conqueſt is nothing elſe but an unjuſt uſurpation; and if the Conquerour Rules the whole Kingdom, and keeps them under, by Conqueſt only, why may not the Subjects riſe and take Arms to deliver themſelves from the ſlavery?

Auguſtine P. Martyr Grotius. They that ſtate and determine the Queſtion, what is a juſt cauſe or ground of war? laid down the Quarrel *de rebus rependiſ*, or for the recovery of what is injuriouſly invaded or occupied, as one good juſtifiable and neceſſary occaſion of the taking up Arms by Prince or People. But if Title follow poſſeſſion, and all they the true Proprietors and Lords, or the Powers ordained of God, that have the occupation or actual command of perſons and places, it could not be ſo; there could be no war juſt for recovery, to diſpoſſeſſe men of what they hold, or to our them of what they are ſeized upon.

Examples of Perſons that have oppoſed, and diſobeyed more poſſeſſory Powers.

Fiſt, Thoſe that fell from Saul to David, 1 Chron. 12. 22. 39.

Secondly, Thoſe that ſtood for David, againſt the Poſſeſſor Abſalom, and Sheba, 2 Sam. 15. & 16. Chapters. 2 Sam. 20. 1, 2. 14.

Thirdly, Upon Jeroboam's uſurpation, 2 Chron. 12. 13. 16. 17.

Fourthly, In the controverſie betwixt Aſa King of Judah, and Baſha King of Iſrael, the Iſraelites fell off from their King to Aſa, becauſe the Lord was with him, 2 Chron. 15. 8. 9. &c. 1 King 15. 17. &c. Jeremiah exhorted to reſiſt in the preſent Poſſeſſor Zedekiah, and to yield to Nebuchadnezzar, Jer. 37.

15. Chap. 21. 8, 9. *Queen Elizabeth and England helping the Hollander againſt the King of Spain.*

2. *Examples of ſuch who have repulſed the preſent Domination of them who have had preſent command over them.*

As Othniel, Ehud, Deborah, Gideon, Samſon, &c.

Hezekiah againſt the King of Aſſyria, 2 Kings 18. 7. Thoſe that have caſt off the Turkiſh yolk, as the Princes of Hungary, Macedon, Greece, as Scaunderbagg, Hungader, &c.

3. *Examples of ſuch who have invaded the Poſſeſſor.*

As Abrahams arraying, purſuing, and fighting, in the reſcue of Lot.

Alaſha King of Moab rebelling againſt Jehoram King of Iſrael, was reduced by Jehoram and Jehoſaphat, Eliſha being in the Expedition, 2 Kings 3. 4, 5.

The aſſiſtance given the Palgrave to recover the Palatinate by the Proteſtant Princes of England, Sweithland, Germany, &c.

Fiſthly and laſtly, Take notice of ſome abſurdities, that neceſſarily follows this Aſſertion, viz. That Poſſeſſion proves Ordination.

Fiſt, It gives equall warrant for all to ſtickel for the Government.

Secondly, It makes void all Gods Cautions, Restrictions and Qualifications.

Thirdly, It fruſtrates any other coming thereto, as by Birth, Inheritance, Purchase, free choice, making them unlawful, condemning all Oaths of Allegiance, to Heirs and Succeſſors, ſo much pleaded and praſiſed of late.

Fourthly, It ſaith there is no unjuſt Preſſeſſor, no unlawful, or diſorderly Occupant, that uſurpation is no ſin, and that none can take too much upon him; or more than his own.

Fiſthly, It croſſes their Principle, that aſſerts all power to be in the people; though indeed all power is of God, and to be derived therefore orderly from him.

Sixthly, It thwarts the very Principle of Reaſon, and Law of Nature, which requires to do to others, as we would be done unto; but it is unnatural to invade others rights by violence, and by diſhoneſt means to inſeoch upon others proprieties.

The Myſterie of Magiſtracy unveiled.

Seventhly, From the Impoſſibility of determining what kind of poſſeſſion it ſhall make the Power *Gods Ordinance*; it muſt either be partial or plenary; not partial, for then others may be equally ſo; not plenary, for then every interruption makes a diſobligend.

Eighthly, It is utterly inconſiſtent and contradictory with its ſelfe, condemning all reſiſtance againſt the preſent Occupants yet juſtifying every reſiſtance, that is but ſucceſſefull, however murderous or unjuſt.

Ninthly, This would utterly make void all the Prophecies that fore-told the coming of *Anti-Chriſt*; and yet, if once come, it would for ever keep him upon the Stage, in oppoſition to *Jeſus Chriſt*, and to the vacating all the Promiſes and Prophecies of his diſpoſſeſſion and deſtruction, upon a penalty of *Reſiſting Gods Ordinance*, and damnation to oppoſe him.

Tenthly, This reproves all reſiſtance and oppoſition that has been made againſt any Poſſeſſor, by any of the Saints, requiring onely in them a Neutrality in every conteſt that happens, and a ſubjecting to thoſe onely that are uppermoſt, and got into poſſeſſion, which cannot be known untill the controverſie be decided, neither ought there to be a cleaving to either ſide, the event being ſo uncertain.

An

An Extract of the Whole, Or, A Brief Survey of Magistracy, both true and false, in their different Foundations, Qualifications, Constitutions, Designations, and Emblematical-Scripture-Representations; fully discovering the Nature, Use, and End, both of the one, and the other.

The true Magistrate

Has God the Original and Foundation of all just power for its Head and Foundation:

Therefore, as proceeding from him, said

1. To be ordained and given by God from above.

2. To be governed, guided, and directed in all its Course, by Gods Law, not their own Lusts.

3. To be inspired and directed by Gods Spirit.

4. To be named by his name, Gods.

In its Rise,
Foundation, and In-
stitution.

Qualifica-
tion,

{ By the appointment of God,
to the best of men, viz. Just
men, men of truth, fearing
God, hating Covetousness.

Constitu-
tion,

{ Orderly called, and chose
in Gods way, to the Office,
not intruding themselves in-
to the same.

The false Magistrate

Has the Devil, the God, Prince, and King of this world, for its Head and Foundation:

Therefore, as proceeding from him, said

1. To be given by the Devil, and to proceed from the Earth, Waters, and to rise out of the Bottomless pit.

2. To be wholly governed, ordered and directed by Sars will, and their own lusts, in an arbitrary way.

3. To be inspired & directed by the spirit of the Devil.

4. To be named by his name, Devils.

In its Rise,
Foundation and In-
stitution.

Qualifica-
tion.

{ By Gods permission & the
Devils choice, the worst and
basest of men, viz. wicked,
proud, idolatrous, covetous, &c.

Constitu-
tion.

{ By force & tyrannous usur-
pation, fraud, or Antichristian
intrusion, to impose and
thrust themselves into office.

The true Magistrate.

To glorifie God in the advancement of righteousness, truth, holiness. To be a blessing to mankind in general, and to the Saints in particular, by being a praise to those that do well, and a punisher to the evil-doer.

Designation.

Designation.

The better to discover their nature and use, held forth by the apt Resemblances of Fathers, Shepherds, Physicians, Shields, Morning-light, and Fruitful Showres of Rain.

Emblematical-
Scripture-
Representations.

Emblematical-
Scripture-
Representations.

To whom the Saints are to yield all voluntary, and conscientious obedience, subjection and submission, as Gods Vicegerents, to pray for them, pay to them, and as great blessings to prize, and praise the Lord for them.

The false Magistrate.

To glorifie the Devil, in the advancement of unrighteousness, idolatry, murder, persecution, blasphemy, and prophesie. To be a curse to mankind in general, and a scourge to the Saints in particular, by being a praise to the evil, and a punisher of the well-doer.

The better to discover their nature and use, held forth by the apt Resemblances of Lyon, Bears, Bulls, Dragons, Serpents, Leopards, Wolves, Foxes, Dogs, Fishers, Hunters, Briars, Rod, Ave, Staff, Plague.

To whom the Saints yield most unwilling subjection, being they are the Devils Vicegerents, and a plague and curse to them; against whom they pray, waiting for a day of deliverance, and the promised salvation, that will be brought by Jesus Christ, who will tread Satan under foot shortly.

FINIS.

14-10

3-12

14-13